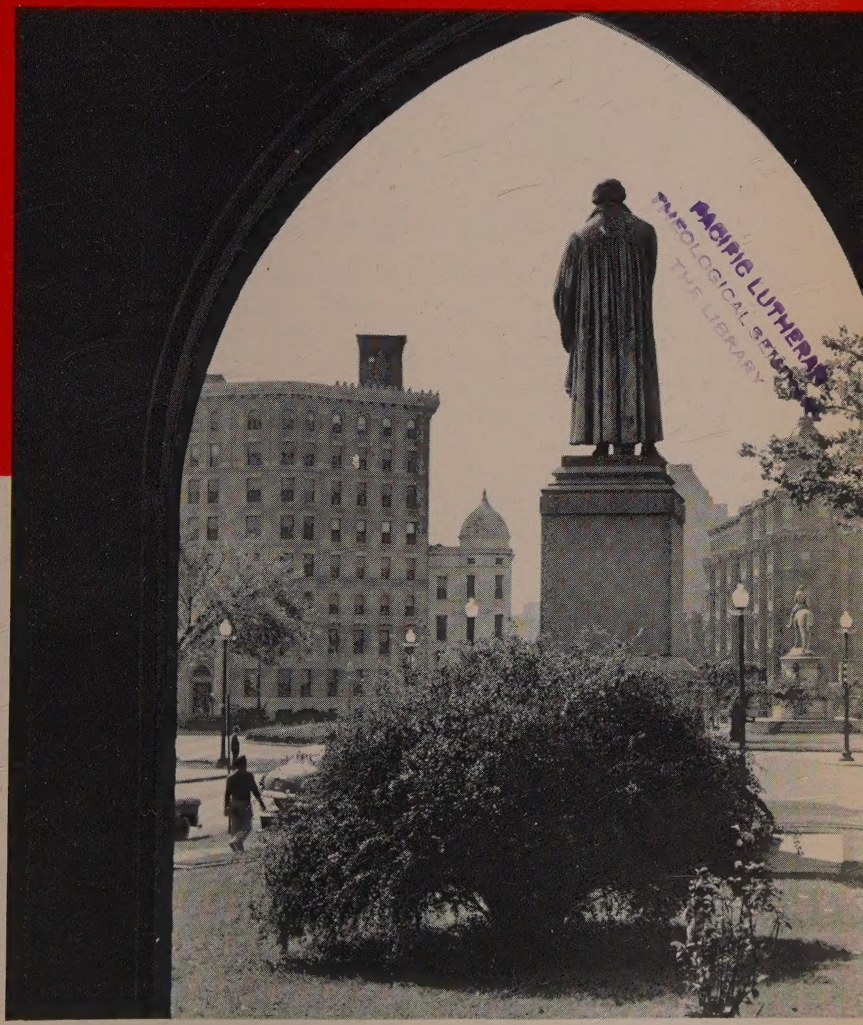
The LUTHERAN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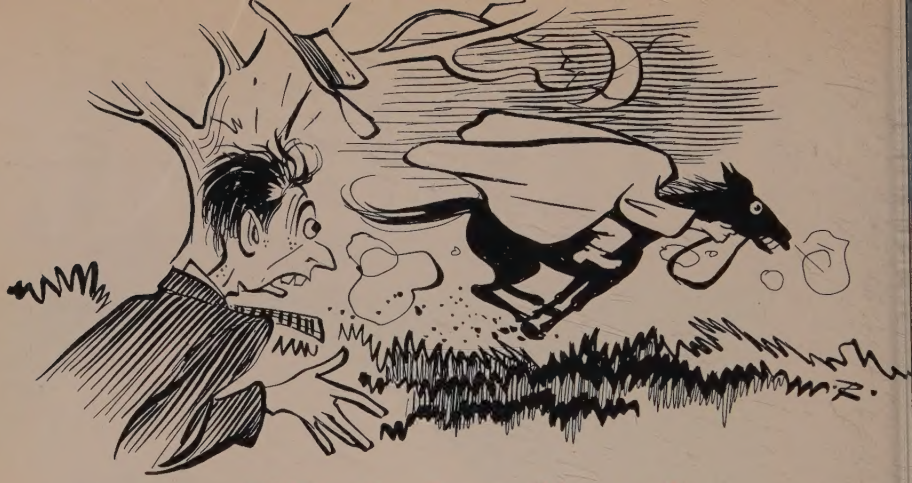
LUTHER LOOKS AT WASHINGTON

Statue is framed in doorway of Luther Place Church

Vol. 43, No. 4

OCTOBER 26, 1960



What's In a Name?

THE WEEK-OLD baby boy was still nameless. He was referred to as "him" or, more often than not, just plain "it."

However, the Sunday afternoon conclave of parents, grandparents, uncles and aunts were trying out various masculine names for suitability and appropriateness.

Like many infant boys, the newcomer wasn't exactly pretty. In fact, it looked as though he had a very good chance, in the years to come, to prove the old saw, "Homely baby, handsome man."

As names were being suggested by the assembled group, a teen-aged uncle, seeing something of the country bumpkin in the child, said, "Why not call him Ichabod?"

Friendly snickers passed from face to fa until a serious-minded grandfather spoke u

"You laugh," he said, "but at one tir honor was connected with that biblic name. It took only one character, a fictior one at that, to make Ichabod synonymo with bumbling boob. The day the *Tale the Headless Horseman* was published, t name Ichabod died. From then on no o could hope to live down the title. It ju goes to prove that a name is something y live up to, not down with."

The baby was christened Paul.

—RALPH REICHHOLD

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● WITH HALF of the editorial operations of *The Lutheran* temporarily transferred to Atlantic City, we've provided coverage of the 22nd ULC convention in progress this week up to press time (Monday, Oct. 17, noon). You'll find reports on what happened in the *Church in the News* section. A balance of the news and evaluation of the events will follow next week.

● WITH ELECTION TIME just a few weeks away the tempo of the debate on the "religious issue" has been stepped up (see *Letters to the Editor, page 32*). This week Kermit Eby, a former CIO executive and now professor at the University of Chicago, evaluates the part of the Roman Catholic Church in shaping the policies of the American labor movement (*page 17*). For a report on the emergence of a Roman Catholic party in Puerto Rico and its scant chances of success, turn to Correspondent Francisco Molina's story on *page 35*.

● VOLUNTEERS WORKED through part of the summer in the heat and soot of Jersey City to give underprivileged children many of whom had never seen a green meadow, "a summer to remember" (*page 13*). Augustana Pastor Ronald T. Englund tells the story of three Lutheran congregations which joined in an experiment in human relations that brought rich fruits.

● TELEVISION EXPERTS know about the difficulties of beaming a program with religious content to the uncommitted TV audience. An unusually imaginative approach to the problem was used by Pastor Carl Uehling of Holy Trinity Church in Akron, Ohio, who wrote the script and drew the cartoons for an Akron Council of Churches show. His vision of the "Ultimate" conveys a forceful message in humorous style. It also makes excellent reading (*page 21*).

THE CHURCH IN THE NEWS

Religion affects voters

As the U.S. national election neared, the "religious issue" raised by the candidacy of Sen. John F. Kennedy, a Roman Catholic, simmered. Clergy and church groups in some areas continued to pass resolutions, but 35 members of the Fort Worth, Texas, Ministers' Association issued a statement that "no minister has a right to tell his congregation how to vote." In one case the shoe was on the other foot—evangelical groups criticized Henry Cabot Lodge, Republican vice presidential candidate, after he had advocated that there be no distinction between "public school boys and private school boys" in distributing federal funds.

Religion would be a major factor in deciding the vote of 16 per cent of those who go to the polls on Nov. 8, pollster Elmo Roper said in a television interview. He said polls indicated that Protestants would vote 2-1 for Vice President Nixon, while Roman Catholics would go 4-1 for Senator Kennedy.

News stories on Oct. 15 said that some evangelical groups were planning to use Reformation Sunday for a drive against the Kennedy candidacy.

"Moral guidance" classes barred

In 1948 the U.S. Supreme Court had barred in-school religious instruction as unconstitutional. It was declared a breach of the church-state separation clause in the First Amendment.

School authorities in Dunkirk, New York, had permitted such instruction to continue. When complaints led the New York State Education Department to order the classes ended, School Superintendent Thomas E. Harney said the Junior-Senior High School would continue them as "character and ethical guidance periods" rather than as religious instruction. Local clergymen taught the classes.

State officials responded with an order barring all YMCA activities as well as outright religious instruction. The ruling specifically ended Hi-Y and Tri-Hi-Y programs and guidance clinics at the Dunkirk school. It placed the "YMCA, YWCA, YMHA, CYO and similar organizations under the same category of uses which cannot be authorized as a result of the Supreme Court decision." Dunkirk schoolmen said they would comply, notified clergymen that the schools could no longer be used "to conduct character and ethical guidance courses."

$100 million for TALC colleges

The 15 colleges and schools of The American Lutheran Church have expansion plans for the next decade estimated to cost $100 million, Dr. Sidney A. Rand said in Minneapolis. The director of the newly merged church body's board of college education said the estimated needs had been reported by presidents of the church's institutions.

Now serving more than 12,000 students, the institutions are expected to provide for at least 20,000 by 1970.

In several cases the financial estimates include only building plans. In others, there is provision for endowment needs as well.

COMMUNION SERVICE OPENS CONVENTION IN ATLANTIC CITY AUDITORIUM
Churchlike setting was provided by United Lutheran Publication House

ATLANTIC CITY REPORT — II

United Lutherans vote "yes"

Twenty-six years of merger talk in the United Lutheran Church came to a climax at 10:55 A.M. on Oct. 14. Delegates at the ULC convention in Atlantic City voted 640 to 1 in favor of joining three other Lutheran denominations in forming the Lutheran Church in America in 1962.

An hour later the one delegate who voted against merger asked permission to change his vote.

A commission to investigate merger possibilities with other Lutheran churches had been set up by the 1934 ULC convention. In 1948 the commission was authorized "to negotiate organic union" with any or all Lutheran denominations in America. A "stupendous total of days and hours" had gone into efforts for church unity, Dr. Henry H. Bagger told the convention at Atlantic City.

United Lutherans plan to merge their church with the American Evangelical, Augustana, and Finnish Evangelical Lutheran churches. These churches endorsed the merger at conventions earlier this year.

Next steps

The ULC convention decision will be submitted to the church's 32 synods for ratification at their sessions next spring. Favorable action of 22 of the 32 synods will be needed to complete ULC approval of the merger. In the AELC the plan will come up for a second and final vote at the 1961 convention.

Augustana's 13 conferences vote on the merger next spring, with final decision scheduled at a general convention in June. In the Finnish church a vote will be taken in each congregation, with a two-thirds majority favorable to merger necessary for approval.

If merger plans clear the remaining hurdles, the new church will come into existence in June, 1962.

Not much debate

There was no inclination among Atlantic City delegates to debate the merger

proposal in detail. The vote came in the form of a motion to adopt a 27-point "agreement of consolidation," written in formal legal language. Tied in with the agreement were the constitution and by-laws of the new church.

These documents were not open for amendment. They had to be 1) approved, 2) rejected, or 3) sent back to the Joint Commission on Lutheran Unity for restudy which would postpone merger at least two years.

Eleven men spoke briefly in the half-hour debate. Dr. J. Conrad Seegers, president of Muhlenberg College, thought the new church's board of college education which is to "set standards of academic excellence" for church colleges might invade the colleges' rights of self-government. The Rev. Carl W. Folkemer questioned the transfer of the Lovettsville, Virginia, parish from the Maryland to the Virginia Synod.

Last speaker in the debate was Dr. Ralph W. Loew, Buffalo, who said the merger is "a very necessary and important step, but it is not the end." He said "our basic business is to be at work in a desperate world." Congregations, he said, have "a deep yearning" to get the merger completed "so we can work together in seeing that the essential business of the church shall be done."

A motion to shut off debate was carried. Delegates voted by standing and being counted. The one negative vote was that of Mr. Joseph J. Ridenhour of Kannapolis, N. C., who objected to centralization of home mission loan funds in the central church organization. Later he told the convention that "I do not wish to put my judgment against" that of 640 delegates who voted for merger. He was permitted by unanimous consent to change his vote.

Gratitude to God

After the ULC merger vote President Franklin Clark Fry was asked to lead the convention "in a prayer of thanksgiving to God and for his continued guidance in years ahead." Dr. Fry expressed the gratitude of the convention that the presence of the Holy Spirit "has been so palpably and manifestly felt among us this day."

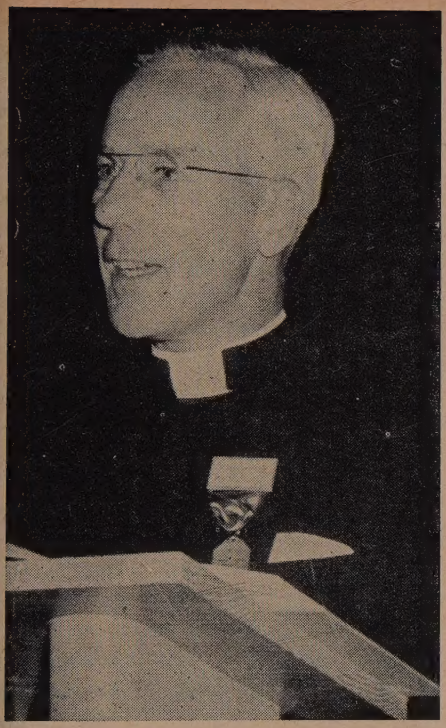
"We commend ourselves and the United Lutheran Church in America which we have loved with all our hearts into thy hands," Dr. Fry continued, "and beseech that thou mayest lead us forward with our brethren into the next step of a realization of a manifest unity of thy church. We beseech thee never to allow us to take our eyes from the goal which thou hast thyself erected for us, that thy church may be one, that men may see it and may be enabled to believe that Jesus Christ is Lord."

Seminary situation

Ten theological seminaries in the United Lutheran Church and one apiece in the three other merging churches are too many, according to the opinions of many. The number and location of seminaries are not specified in by-laws of the merged church but "a table of provisional alignment of synods and seminaries" will be recommended to the first convention of the new church.

The table whittles down the base of financial support of some seminaries. The most vigorous argument in the merger discussions came on this point. Numerous delegates wanted the unity commission to restudy the seminary-synod alignments in regard to Gettysburg Seminary, Hamma Divinity School, and Northwestern Seminary.

Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, said "this



ACCEPTS NEW POST
Dr. George Harkins

is not something for the dead hand of the past to determine." He said the needs of the church, rather than "institutional histories and loyalties" should determine seminary policy.

Dr. Harry F. Baughman, president of Gettysburg Seminary, thought that assignment of the Western Pennsylvania Synod to support of the Philadelphia Seminary might hinder rather than help in efforts now underway to merge the Gettysburg and Philadelphia seminaries.

The convention voted 320 to 294 against asking the commission to reopen the seminary question.

Delegates honor Dr. Reinartz

A major decision faced delegates on the first afternoon of the convention as they were called upon to elect a new secretary of the church for a six-year term. The term may end sooner because of the impending merger. Dr. F. Eppling Reinartz, ULC secretary since 1947, had announced his decision to accept a call as president of Southern Seminary, Columbia, South Carolina, at the close of this year.

In a moving address to the convention, Dr. Reinartz expressed gratitude to God, to his family, and to his co-workers for the successful period of service which he was completing. "In sickness and in health, the Lord's hand has been gentle upon me," he said. "In many ways this has been a glory road. I am thankful that you called me to walk with you on it."

With his arm around Secretary Reinartz' shoulders, Dr. Fry responded for the convention. "No one gives himself more unsparingly for the work of the Lord Jesus Christ" than Dr. Reinartz, he said. He expressed the convention's fond hope of God's continued blessing on the secretary as "with vigor of health and clarity of mind he goes on to his next assignment." Delegates rose to their feet with the most prolonged applause of the convention in tribute to the secretary.

Dr. Harkins is named

Choice of a successor to Dr. Reinartz was by ballot without nomination. The result came quicker than many had expected. On the first ballot, Dr. George F. Harkins, assistant to Dr. Fry for eleven years, was chosen as secretary of the church. He received 306 of the 584 ballots cast. The other votes were scattered among 76 other candidates, with none receiving more than 19.

The new secretary, 47, was ordained in 1941 by the Central Pennsylvania Synod. He served as pastor of Zion

Church, Harrisburg, until elected in 1949 by the Executive Board to the newly created position of assistant to President Fry. A graduate of Gettysburg College and Seminary, he resides with his wife and two sons at Wyckoff, New Jersey.

Dr. Harkins called the election "one of the most sobering moments of my life." He referred to his association with Dr. Fry, whom he described as "a star of the first magnitude in the galaxy of Christian leaders." Alluding to the anticipated church merger, the new secretary said, "The term for which you have elected me is six years. I hope it turns out to be just two years."

Pension plan gains

A total of 436 new members had joined the contributory pension plan of the ULC during the past two years, the Board of Pensions reported. At the close of 1959, the plan had 3,800 members and 624 beneficiaries. Enrolled at the same time in the Family Protection Plan were 3,690 seminarians and pastors.

Dr. George Berkheimer, executive secretary, reported for the board that an extensive study had been made of a possible church-wide hospitalization plan for ministers and lay employees of the church. Because of the impending merger, establishment of the hospitalization plan now was not advisable, the board said. It recommended that a comprehensive medical-care plan be prepared for the merged church, to become effective at the time of the merger. The convention approved.

All lay and clerical members of the contributory plan will get a one per cent "dividend" credited to their accounts at the end of 1960, Dr. Berkheimer revealed. A similar extra was granted in 1958. The increase was possible because of extra earnings by the board's investments, he said. Total distributed would be about $160,000.

Delegates approved a board recommendation that active deaconesses be made eligible for membership in the contributory pension plan.

Church colleges praised

Nearly 1,500 jammed a hotel banquet hall for the convention dinner sponsored by the Lutheran Laymen's Movement for Stewardship. They heard Dr. Erling Jensen, noted nuclear physicist and president-elect of Muhlenberg College, Allentown, Pa., assert his confidence in the future of church-related colleges. Dr. Jensen is a leading layman of the American Evangelical Lutheran Church, one of the three which will unite with the ULC in the proposed merger.

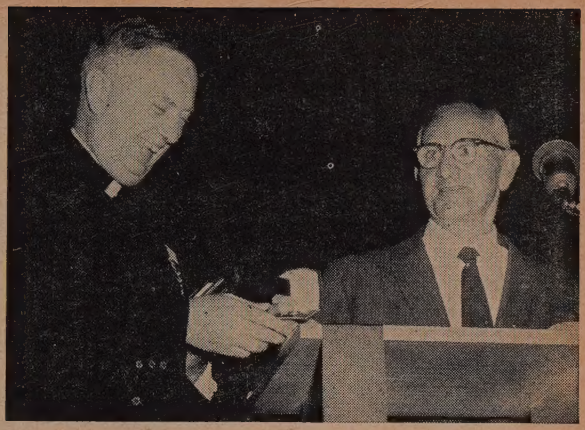
The world is in a "continual state of cold war," Dr. Jensen declared. It needs men and women "educated in the framework of the gospel. In what other area does the church have as large an opportunity to play so important a part in the training and guidance of young people?"

Church colleges face the dual challenge of mushrooming enrollments and zooming tuition costs, Dr. Jensen said. They must expand to meet the needs of the future youth of the church and will require "continued prayers and support."

The Lutheran Church in America will have 21 colleges with a combined enrollment of 24,000 students, Dr. Jensen noted. Seventeen are four-year, degree-granting institutions. Their support in 1958 from the churches totaled $1,664,582 or 58 cents per baptized member.

President gets "gifts"

During the convention's first half hour, Dr. Fry received an unusual assortment of "gifts." First was a gavel (*see picture*



"DON'T TRY to use it," Atlantic City Mayor Joseph Altman warns Dr. Fry after presenting him with badge which made him a city detective. Dr. Fry also got key to city during mayor's welcome speech.

on page 10) to be used at the sessions, presented by Dr. Edwin H. Knudten, president of the host New Jersey Synod. Dr. Knudten welcomed the 684 delegates and 1,000 visitors who attended the sessions in the spacious ballroom of the resort city's huge convention hall.

Another welcomer was Mayor Joseph Altman of Atlantic City, who gave Dr. Fry a gold key to the city ("It isn't really gold," the mayor explained) and a special detective badge ("Don't try to use it," the mayor warned). Dr. Fry agreed not to use the badge in Atlantic City but commented that he sometimes got into areas of the world where such a badge would be very impressive.

Later the ULC president was given an honorary Gold Lamb Award by the Boy Scouts, citing his "long interest in the youth of the church . . . his encouragement of Scouting . . . his inspiration and example" as a leader of world Protestantism. Presentation was made by Dr. A. E. Iverson, scout executive, during the United Lutheran Church Men's report. As part of its program, ULCM fosters Boy Scout activities.

Decrease worries parish board

"For the first time since World War II" Sunday schools in ULC congregations reported "a sharp decline in growth," Dr. S. White Rhyne, executive secretary of the Board of Parish Education, told the convention. There was a net loss of 2,700 pupils last year, he said, although 50 new schools were organized during the year.

Enrollment in weekday church schools also declined, Dr. Rhyne noted, but vacation church schools boomed.

"Many causes for the decline have been suggested," Dr. Rhyne said, "some of them internal, others sociological, and still others practical and even theological." The board's staff is making a study of the situation and will "take positive action on the problem" as soon as possible, he said. Dr. Ralph Robinson, Central Pennsylvania Synod secretary, urged the board's staff to develop plans to help local congregations "meet competition for the time and interest of children which comes from public schools and other civic agencies."

Dr. Walter B. Freed, board president, praised the fine spirit of co-operation shown by the other churches in the LCA merger in developing the "long-range program" for parish education, which is expected to produce new teaching materials for the entire congregation. Dr. W. Kent Gilbert, director of the program,

GAVEL for ULC convention is fashioned by Charles Kienle, 73, in workshop of Lutheran Home of New Jersey at Moorestown. Wood used (see block at right bottom of picture) came from Zion Church, Oldwick, founded in 1714 and oldest Lutheran congregation in state. Gavel was presented to Dr. Fry by Dr. Edwin H. Knudten, New Jersey Synod president.

reported that first texts in the new series will appear in "about fifteen months."

One case for the court

For the first time in a long while, the Court of Adjudication and Interpretation had something to do. Formerly known as the Commission on Adjudication, the body had been set up to iron out disputes between synods and to settle ecclesiastical legal cases. Peaceful operation and cooperation in the ULC had left the court without work, but the Dayton convention had asked it to rule on whether constitutional provisions for retirement of staff officials also applied to the Executive Board.

The fact that the court had so little business was a "good indication of the fundamental strength of the ULCA," Dr. Robbin B. Wolf of Pittsburgh, president of the court, told the convention. He reported that the court had ruled that retirement "on Dec. 31 of the year in which he reached the age of 68 years" also applied to members of the staff of the Executive Board.

Religious drama is acclaimed

Delegates had a moving two hours of religious drama on Sunday evening at the Atlantic City High School auditorium, when the premiere performance of *The Time Is Now* was given. Although replete with exciting incidents, the liturgy-based drama began with solemn Gregorian chanting in a darkened auditorium and closed with the symbolic celebration of the Lord's Supper. An audience of 1,700 attended the production.

Although there had been dramatized reports at previous ULC conventions, presentation of the full-length religious play marked a first. Decision to present the special theatrical offering was made by the consulting committee of the ULC Department of Worship, which recently set up a subcommittee on religious drama.

To povide a dramatic treatment of basic issues that confront American churches, the department commissioned Dr. Robert E. Huldschiner, assistant editor of *The Lutheran*, to write *The Time Is Now*. The author based the experimental production

on the liturgy of The Service. Liturgical music was provided by the choir of the Philadelphia Seminary, under the direction of the Rev. Robert E. Bornemann. Mr. Bornemann also composed a special setting for the Old Testament lesson, which the choir sang during the performance.

Change is theme

Using a minimum of stage settings, the drama dealt with the efforts of the church to proclaim an unchanging faith amid a rapidly changing society. A suburban church being engulfed by new residential and industrial developments was the scene of part of the action, while a city slum provided dramatic contrast. Action centered around the dilemma of a young seminarian and his wife, compelled to choose between the demanding but comfortable pastorate in the suburbs or dangerous ministry in the city slum. Other major characters were the student's parents; a disillusioned German engineer whose faith had crumbled in Europe's postwar chaos; the elderly pastor who longed for retirement but could not desert his post; and a young hoodlum from the city jungle who offered a challenge to the Gospel's power of conversion.

Representing the voice of the church was Dr. Wood, a seminary professor. The progression of the liturgy provided continuity for the episodes of the drama, coming to a climax in the celebration of the Holy Communion. The presentation began and ended on a solemnly reverent note with a background of Gregorian chant by the choir. It offered no easy solution to the dilemma it portrayed, but at the end it was evident that through the church the characters had become aware of God's presence in their lives and had renewed their confident trust in his love.

Cast is professional

Production and staging of the play was handled by New York's Lutheran Foundation for Religious Drama. The cast—mostly professional actors—was directed by Norman Dietz, who also played the role of Dr. Wood. Dietz was recently named full-time executive director of the foundation.

Under the foundation's auspices, the play will be given several future performances. Tentative plans call for presentation in the New York area

Printing called potent force

A "dramatic" presentation of a different type held attention of delegates Saturday morning as the Board of Publication described its work by means of a color filmstrip, *The Little O with No Place to Go.* The hero of the production was a misplaced piece of type, which wandered through the board's two Philadelphia buildings before finding its destination. Production was by the board's Audio-Visual Department, script by the Rev. Carl Koppenhaver, and narration by Charles S. Jacobs, a member of the board.

Board President Bertram M. Wilde told the convention that "printing is still a potent force in the communication of the Gospel." The board published 65 books during the biennium, including five volumes of the new American Edition of Luther's Works, he noted. Number of copies of the new *Service Book and Hymnal* in use was given as 1,730,200. Of these, 854,300 had been purchased by United Lutheran congregations. The book is published by all church bodies in the National Lutheran Council.

Next major ventures of the board will be publication of anthems and other choir music and of a Spanish-language edition of the *Service Book and Hymnal,* the convention was told.

WASHINGTON

By ROBERT VAN DEUSEN

FRENCH-GERMAN RIFT?

SINCE World War II, France and West Germany have moved closer together than at any period in their long history. The traditional hostility between the two nations has given way to a new realization of a common stake in the stability of western Europe.

This reconciliation has taken a number of forms. Development of the European Steel and Coal Community, participation in the North Atlantic Treaty Organization (NATO), formation of "Euratom" (pooling atomic research) and the six-nation Common Market, all have helped to reduce the feeling of mutual suspicion.

Typical of the new approach were the cordial relations between President de Gaulle and Chancellor Adenauer. For a time their contacts seemed to be marked by mutual admiration and personal friendship. They sensed the need for common defense against the threat of Communist aggression.

RECENT WEEKS have brought a perceptible cooling off in the friendship of these two national leaders. Each is a forceful figure, staunch in defense of his opinions and quick to take offense when others differ. One might have predicted that sooner or later their personalities would clash.

The current rift, however, goes deeper than that. Some of de Gaulle's proposals for reorganizing western Europe have caused growing resistance not only in Germany but also in other countries.

General de Gaulle's proposals sprang largely from the conviction that Europe cannot continue indefinitely to rely on American military power for its security. His insistence in carrying the development of the atomic bomb to completion expressed his feeling that France must have an independent nuclear deterrent.

The French leader's opposition to an integrated NATO command was based on his belief that an army must be a national institution. But it also reflected his determination to reduce European reliance on American military commanders.

What crystallized the difference in viewpoint was de Gaulle's new scheme for a western European federation. It called for co-ordinated policy along economic, cultural and political lines among the six nations of the Common Market.

According to this plan, heads of state would meet four times a year and a European assembly would be formed from parliamentary representatives of the six countries. But each state would retain full sovereignty and complete control over its own military forces.

ADENAUER has shown strong misgivings over the French proposals. With a Berlin crisis in the offing, he believes that the safety of Europe depends on the continuing commitment of American military strength. He opposes any political or economic revamping of western Europe which would exclude Great Britain.

The German Chancellor favors increasing integration of western Europe, and questions the wisdom of a confederation where the nations retain complete autonomy. Whether the two aging leaders succeed in resolving their differences in viewpoint before they retire will affect the pattern of European development for the next half century.

SUMMER IN THE JERSEY CITY SLUMS IS NO FUN FOR CHILDREN. THREE LUTHERAN CONGREGATIONS SUCCEEDED IN MAKING UP FOR WHAT THEY MISS

A Summer to Remember

BY RONALD T. ENGLUND

HE LIFTED his T-shirt and bared a back lined with purple and blue welts, tinted with freshly drawn blood. He is nine-year-old Eddie, one of the thousands of children jammed into what is euphemistically called a "blighted neighborhood" of Jersey City, a grubby industrial community under the shadow of the Statue of Liberty.

As Pastor Ronald Soderquist sought to comfort him, Eddie burst into tears and told how his father had beaten him with a heavy belt during the noon hour. He had been caught stealing from a store.

Eddie had been acolyte at matins at Trinity Lutheran Church that morning. He was part of the Lutheran neighborhood summer program recently concluded by three Lutheran congregations in a depressed area of Jersey City.

The pastor's wife applied salve and bandaged Eddie's wounds. But his real problems—and the problems of his father—are not as simply treated.

Walter, age eight, didn't make it to Trinity that morning. He had hitched a ride on a passing truck and had fallen off. He was in Medical Center with a fractured skull.

MULTIPLY THESE PROBLEMS hundreds of times and you gain a fair picture of the community which Trinity, Christ and Our Saviour Lutheran churches were seeking to serve last summer.

A TWO-WEEK VACATION CHURCH SCHOOL WOULD NOT DO
Fun, fellowship, friends and faith

The program, which attracted more than 400 children, is the inspiration of Pastor Soderquist. A native of rural North Dakota, he came to Trinity congregation of the Evangelical Lutheran Church (now in the merged TALC) in 1956. He found a struggling congregation which had traditionally been a middle-class, all-white group, nearly completely of Norwegian background.

But the violent metamorphosis so common in the inner city had taken place. The exodus was nearly complete, and Trinity's immediate neighbors were now Negroes. Although several thousand children lived within a short distance of the church, the Sunday school was alarmingly small.

THE NEEDS of the boys and girls of the neighborhood were tremendous throughout the year. But during the summer months they were especiall acute.

To understand this fully, you mu spend August in Jersey City. In the mo densely populated neighborhoods, th sweltering summer is in a class by itsel

An oppressive haze often settles ov this creaky metropolis of nearly 300,00 An unforgettable stench is created b the unique blending of aromas. Som emanate from the notorious "Jerse meadows" which flank the city on th west.

Other smells find their origin in belch ing smokestacks which dot the horizon Jersey City's motto, "Everything for in dustry," was intended to mean that th city offered all that industry needs t thrive and develop. The ubiquitous fac tories, sometimes across the street fro fashionable homes, seem to twist the slo

gan to mean that everything bows before god Industry—even the individual.

SUMMER IS NO FUN in Jersey City. The mass exodus out of the city each weekend testifies to this fact. Thousands of citizens seek relief by regular weekend excursions to the lakes or shore.

But equal numbers are trapped, unable to leave the squalor of their neighborhoods. In the slum areas, there are people who have seldom seen a tree or a garden or a lawn. As John Gunther writes, "Jersey City has slums as filthy and debasing as any in the East."

Tottering houses now provide living quarters for more than twice as many families as originally intended. A myriad of children pour down creaking staircases into sweltering streets to jostle with each other during the day.

Most of them have no chance to get out of the city, even for a few hours. Playgrounds are few and far between. Sweat streaks and glistens on dirty faces.

THE SODERQUISTS have been much involved in this community. Their three children have romped with the other children on the cluttered sidewalks. They have banded together with other parents seeking to solve the overwhelming problems of the overcrowded and rundown school in their district.

Pastor Soderquist soon realized that the traditional vacation church school simply did not meet the needs of these children. Dreary summers in the city can seem interminably long to a youngster. The traditional two-week vacation school is simply too short for these boys and girls.

Also, the usual vacation school does not give the child opportunities to take trips outside the city. One of the dire needs in this community is to give the youngsters a chance to get away from their neighborhood into the country.

Out of the peculiar needs has come the Lutheran Neighborhood Summer Program of Jersey City. Running for six weeks, this imaginative program has sought to cope realistically with the manifold needs of the children.

JOINING WITH TRINITY this year were two United Lutheran congregations—Christ Church and Our Savior. Located within a half-mile of each other, these churches formed a natural threesome to meet the challenge of this neighborhood.

Pastor John H. Menges of Our Savior Church and Pastor Rolf Mielzarek of Christ Church formed the executive committee along with Pastor Soderquist. Also playing key roles in the program were parish workers Sister Kay Moldenke at Christ and Muriel Schmalz at Trinity.

Operated last year on a smaller scale, the 1960 edition of the summer program attracted more than 400 youngsters at the three churches. A staff of 60 full-time and part-time workers directed the program which ran from July 5 through Aug. 16.

The overwhelming majority of the children were Negro. Almost all were from non-liturgical churches. Not only were they unfamiliar with matins and chorales, but most of them had never seen the inside of a Lutheran church before.

Yet by the end of the summer, these youngsters were singing the liturgy by heart. They had grown to love our majestic Lutheran chorales. Six psalms had been memorized.

THIS CORPORATE WORSHIP experience was the center of the day's program. Bible school class materials were used during the mornings. Afternoons were

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The Rev. Ronald Englund is pastor of Bethany (Augustana) Lutheran Church in Jersey City

devoted to a variety of activities including arts and crafts of many kinds, group games, rhythm bands, drama and choir.

Emphasized were opportunities for creative expression by the children, something virtually non-existent in Jersey City's hopelessly overcrowded public schools.

For the children, high point of the week was Friday when chartered buses rolled to a stop before each church and the weekly outing began. Trips included a visit to the Bronx Zoo, a tour of a dairy farm, a boat ride up the Hudson to Bear Mountain and a picnic at a nearby state park.

Pastor Soderquist sees these weekly excursions out of the city as one of the major contributions of the church to the life of the children. Unbelievable as it may seem, these journeys were the only time many of the boys and girls got out of their tangled and congested neighborhoods.

He recalls taking five neighborhood boys on a weekend camping trip. It was a moving experience to share with them the wonder and excitement of the out-of-doors. "Look, Pastor, is that a real apple tree?" one of them asked with eyes large as saucers.

THE SUMMER PROGRAM may be unique in the fact that fifteen full-time workers who came from out-of-state volunteered their services. All they received was room and board. They even had to pay their own travel expenses to and from Jersey City.

St. Olaf College of Northfield, Minn., was main source of personnel this past summer. Eight of the fifteen students participating had recently graduated or are now students at the Minnesota college.

The remaining volunteers included an English teacher from Waldorf College of Forest City, Iowa; a graduate of Eau Claire (Wis.) State College who will attend Chicago Lutheran Theological Seminary this fall to prepare for student work; a sixth-grade teacher from Racine, Wis.; and college students from Texas, Kansas and Pennsylvania.

The staff spent a week of orientation at Gettysburg College, and another week of preparation for the program in Jersey City. Each morning the individual staffs of each of the three congregations gathered for an hour of discussion and sharing. The program was designed to give ample opportunity for personal spiritual growth in the lives of the volunteer workers. Once the program was underway, the staff would meet once a week for evaluation and discussion.

CURRICULUM, finances, publicity and all other aspects of the summer program were worked out together. Cost for the entire project ran about $3,500. The children paid a $5 registration fee for the entire six-week program. Each church contributed to the central treasury, and additional funds were made available through local businessmen and interested individuals.

The Lutheran Church has made a significant impact upon this community through the witness of these three congregations. Lutherans are now well-known through the 20,000 flyers distributed house to house, the attractive ads in local buses and the large posters bearing the invitation, *"Give your child Fun—Friends—Faith."*

But most of all, the message of the Lutheran neighborhood summer program is carried by the hundreds of children whose lives have been significantly touched by this dynamic experiment in serving the community.

Roman Catholic doctrine has had profound effects on American labor policies. Protestants have found it impossible to establish a working relationship with Catholics in the field of religion and labor

Rome Woos the Unions

By Kermit Eby

In this election year, the hope of every enlightened American is that a man's religion "will not be an issue." I share this hope but, having spent many years of my life in organized labor, I cannot help having certain reservations about my public avowals.

As a Protestant I believe that no church has the right to demand the loyalties of its members in or through organizations that are not those of the church.

I do not believe in Catholic political parties, or Catholic unions, or Catholic caucuses in political parties or unions; just as I oppose Communist parties and Communist caucuses. It has been my experience that while the loyalty of the Communist is always to communism, the loyalty of the Catholic is more than once

to the Church's program for the American labor movement.

PERHAPS THE Catholic Church has an advantage working with industrial workers and organized labor because many of its members are of more recent European extraction, and the Church is more conscious of the emerging power of the worker. This Catholic conviction began with the publication of Pope Leo's encyclical on labor and was strengthened by Pope Pius XI's "Quadragesimo Anno." *

To many Catholics this emphasis in the name of the worker has almost become a crusade in which the destiny of the world will be determined by which way the worker goes, Catholic or Communist. And the side will win which can educate the greatest number of workers in the least possible time.

This mounting concern is evidenced by the highly organized Catholic Action program led by the National Catholic Welfare Conference. Much of its program was developed by Msgr. John Ryan and is now carried on by Msgr. George Higgins. NCWC headquarters are in Washington.

Emphasis is on social justice as defined in the encyclicals which drives toward a change in the framework and institutions of society, rather than toward specific and isolated reforms. Such change requires a developed social conscience and the organization of an economic life which is *organic and co-operative* and *not purely competitive*. Prosperity should be stabilized.

INDUSTRY POSES THE CHALLENGE

TO ACHIEVE THIS END, the church mobilized its resources, beginning with the training of informed labor priests who were free to work with and through organized labor. They are operating now, and more than once I have envied them and wished there were more Protestants with similar training and dedication.

Catholic labor schools came next. They were particularly active during the depression. As many as 65 existed at one

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* *Pope Leo's message ("Rerum Novarum," May 15, 1891) refuted the Socialist doctrine on labor, upheld the right of private ownership and advocated continued action of church, state, employer and employee to improve the workers' conditions. Pope Pius' message of 1931 reaffirmed the same principles in light of prevailing totalitarian doctrines in Russia and Italy.*

time. Their curriculum stresses the social teachings of the encyclicals, public speaking, parliamentary and grievance procedures and other bread-and-butter courses.

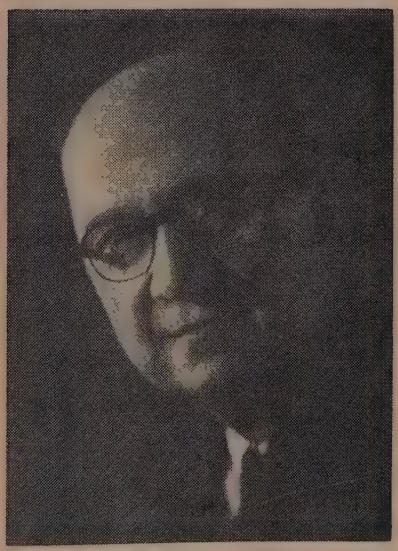
Once the worker is educated, the Association of Catholic Trade Unions carries on. ACTU is the American answer to a Catholic labor union.

FINALLY, the Church has instituted the *Industry Council* plan. It was first proposed in *Quadragesimo Anno* (1931). Complete cure, the encyclical said, "of the sins of the body politic will not be possible until well-ordered members of the social order—industries and professions—are constituted in which men may have their place, not according to the position each has in the labor market, but according to the respective social functions which each performs."

The plan at first received little attention. In 1941, it was proposed to the CIO convention as a means for speeding up production for national defense. The proposal was further spelled out by the Catholic Welfare Conference in 1948.

THE CIO endorsed it and resolved that "nation-wide democratic industrial planning must be accompanied from the outset and permanently thereafter by Industry Councils through which such planning and administrative works can be kept close to the people. There should be a National Production Board on which there would be representatives of organized labor, farmers, consumers, industrial management and government. *In each of the industries coming under the plan there should be an Industry Council composed of representatives of organized labor, industrial management and the government, and where possible, of ultimate consumers.* The planning and administrative process should involve an interchange of ideas and decisions between the Industry Council and the National Production Board in order that a general national plan may be evolved by democratic methods, and adjusted and perfected constantly over a period of years."

Father George Higgins, interpreting the plan, writes: "It is a system which would bring organized labor and organized management together in each of the industries to work out, with the co-operation of a government . . . all of the major economic decisions of the industry—wages, prices, profits, production schedules, and similar decisions."



INDIANA-BORN Kermit Eby served the CIO from 1942 through 1948, first as director of education, then as director of education and research. He joined the faculty of the University of Chicago in 1948, is now full professor of social science. He is a minister of the Church of the Brethren, author of several books on labor and religion.

I HAVE STRESSED the historical role of the Catholic Church in organized labor. What haunts me is my failure to achieve a working unity with Catholics in *my* program of integrating religion and labor.

I set up a conference of seminarians at the CIO convention in Chicago in 1942. Several dozens of young Catholic seminarians participated in our first session, but when their superiors arrived they were not permitted to continue.

More than once, I set up programs with Father Higgins and other labor priests as speakers, only to have them tell me they were requested not to participate.

My efforts to bring about any kind of working relationship between Catholics and Protestants in the field of religion and labor failed. Their ultimate loyalty was to their Church's *own* program.

PROBABLY BECAUSE of my Protestant and pietistic training I always felt that the labor priests were at an advantage in their contacts with workers because there were fewer social barriers between them and the workers as they met in the neighborhood bar. The priest achieved both separateness and identification—separateness through his garb and identification through identical social behavior. He had no family but he had economic security which made him much less vulnerable than his Protestant opposite number in the organization.

I was without a collar, with a family, and didn't drink.

SO I CAN'T HELP thinking that religion does have something to do with our convictions and our decisions. They can't be neatly separated. In fact, I believe religion must influence our decisions, whether it's in labor or party politics.

I think that every church, every Sunday school class, should help create a climate of civic responsibility so that their members will find their place in union meetings and political parties, not as representatives of a sect or denomination but as individuals committed to their faith.

I am a member of the Church of the Brethren. My heritage conditions me for life, but my church has no right to tell me what decisions to make, be it as labor leader or citizen.

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WE ARE NOT engaged in divine service simply during the brief periods of church service. Worship radiates into all areas of our everyday activity. Each of us has a unique calling in which certain specific things are expected of us. This life "entails the obedience of faith" (Romans 16:26). Service to one's neighbor is just as indissolubly a part of divine service as preaching or singing a hymn, and these elements in no way exclude one another. The New Testament recognizes these two services: the service to the neighbor in the name of God and service directed to the glory of God.—ERNEST B. KOENKER in *Worship in Word and Sacrament* (Concordia)

What happens when all your dreams come true? ULC Pastor Carl Uehling answered the question in a television phantasy presented by the Akron, Ohio, Council of Churches, on August 5, 1960, over WAKR-TV

MUSIC up and out

NARRATOR: Once upon a time, in the land of Somewhere-perhaps, at a time in history which is best defined as Not-yet-but-soon, there was a society which had reached the Ultimate. Not a bit of the Ultimate, you understand, but the Ultimate of the Ultimate. They had achieved every goal their leaders had given to them. They had fulfilled the dreams of the most enthusiastic of their prophets. They had arrived.

Of course, there were those who sniffed down their long noses and said that they were a long way from there. "Remember the good old days," the long noses would cackle. "That was the life. We've got to return. Return to the simple joys and the simple virtues of our forefathers."

But no one paid any attention to the long noses. They ranted and raved, but no one heard them. Gradually their number thinned. They faded away.

Instead everyone was busy absorbing the Ultimate. Understand, this would be something to absorb. With its coming, no politician could ever again make a speech promising what his party would accomplish for the common people. The coming of the Ultimate meant that every politician's goal had been reached.

Nor could anyone set about inventing an invention that would have been of great blessing and benefit to the human race. All such inventions had been invented. Why, it was so Ultimate an Ultimate that spacemen no longer cared to explore the boundaries of space.

SINCE THE ULTIMATE was everywhere, a considerable change in the lives of people was effected. They didn't work anymore. Everything you might want to eat or wear or ride in or look at was mass-produced automatically by machines, and they had so perfected the machines that they never needed attention. If a machine wore out, another machine came along to replace the worn-out one and it was slipped into place and turned on without benefit of human hands or minds.

Production was accurately gauged by computers to consumption, and the machines made as much as people wanted. If people got tired of having something, the machines stopped making whatever it was the people no longer wanted.

NO ONE WORKED . . . absolutely no one. There weren't even delivery men to bring things to people's homes. If you wanted something . . . a loaf of

bread, a bottle of milk, a new refrigerator . . . you placed your order into a machine, and within seconds, whatever you wanted zoomed from the storehouse to your home by ionic transmigration. People even had little portable transmigrators to use in case they wanted a piano moved from one end of a room to another.

Machines provided entertainment by actually creating life-like images of human beings and causing them to do whatever it was that entertained different kinds of people. Before a week had passed, the new machine had created so many different kinds of quiz shows and western dramas and gala musicals that there was no doubt in anyone's mind that there was no longer need for human beings as entertainers.

So NOBODY worked at all. There were no butchers, no bakers, no candlestick makers, no firemen, no mailmen, no workers of any kind. There were not even any politicians. The governments were also run by machines, and the people let the machines maneuver against one another and barter with one another, and then when the machines could not solve the international problems which they had created, they blew up and more machines came along to take their place.

So you can see that, in addition to having the Ultimate because nobody worked, they also had the Ultimate because there was never any war that involved people in any way. It was perpetual peace.

The fact is, there were only two rules that anyone had to obey at all, and people usually thought of them as being such easy rules that there surely could be no trouble in obeying them ever.

THE FIRST RULE was that everyone had to consume. The machines made everything that people consumed, of course, so that it wasn't a matter of providing work for anybody but the machines; but the fact was that there were machines all along the line, and if they weren't used, then eventually something would stick somewhere. While there was always a machine to unstick another machine, maybe there would come a day when even the unsticking machine would get stuck, and it wouldn't be able to unstick.

So somebody—that is, a human being—would have to go to work to unstick the unsticking machine and with one person working chaos would be likely to follow. And before they knew it, all of the people might be working again, and this they didn't want.

They also agreed that everyone had to want better things all the time because if they didn't they might get to the point where they would not care to have the next super-deluxe model of the gadget or the appliance in question.

SO THEY ALL AGREED that the best thing to do would be to consume. They turned in their refrigerators every year. They ate steaks till they got tired of them and then they ate lobster.

Not that they had to pay for anything, of course. Money was illegal. The machines had so carefully arranged the economy that the Ultimate simply con-

sisted of total consumption by the total mass of people.

The other rule was that everyone had to be entertained. With nobody working, people could become bored with life, and that always created the danger that some of those who were bored might start to relieve their boredom by tinkering around with a few pieces of wood or metal.

The machines came around and installed monitors in every home which measured the amount of laughter that occurred in that place within the course of a day. Other machines transmigrated people into swimming pools whether they wanted to go swimming or not, and life-saving machines worked overtime until mechanical adjustments were made so that non-swimmers were dumped into shallow water.

At frequent intervals on every day, people had to watch entertaining programs; and if they tried to escape, a portable, motorized TV came racing after them, pinned them to the ground, and forced them to watch commercials.

But people really didn't mind too much. They consumed and consumed, and they were entertained and entertained, and every day in every life began to blend and blur into a continuous blah.

THEN, ONE DAY, a prophet arose in the land. He came from a mountain wilderness which even the machines had overlooked. He saw what had happened and he lifted up his voice and spoke.

"This is wrong," he said. "The chief end of life is not to consume and be entertained. The chief end of life is to glorify God by our loving service to others."

But no one heard the prophet. The machines turned up their volume so that he could not be heard, and there is a real question as to whether or not the people would have wanted to hear him anyway.

So, the prophet disappeared and lifted his voice no more. Some say he was transmigrated into the deep end of a swimming pool.

And after that, it was just a matter of time till the machines decided that they didn't need people, and that was the end of the human race.

Good night.

Camera 1 moves closer as Narrator gathers up his notes.

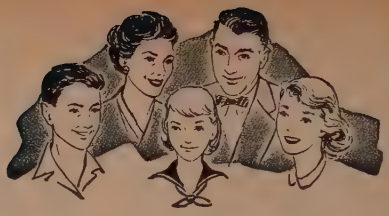
Camera 2 catches view of camera 1 attacking Narrator as cameraman tries to restrain the run-away camera.

NARRATOR (*looks up, sees advancing camera, alarmed*): Why is that camera moving in so close? . . . It's after me. I'm sure it is. It didn't like what I said about the machines. It's going to get me! Stop it! Stop it before it's too late.

MUSIC up.

THE END

FIVE MAKE A FAMILY



Reformation?

EVERY YEAR someone on the ULCW program committee says, "This year we ought to plan a program about the Reformation and Martin Luther."

We all nod sagely in agreement. "Yes. Let's plan a program." We never do. The Reformation gets snowed under, and we turn to our own reformation problems—whether the women's groups should finance the painting of the assembly room, how to reorganize elections and committee appointments so more ULCW women have leadership jobs, whether to serve ham or chicken at the church supper.

"We spend too much time on petty problems," Mrs. Wagner said at a ULCW program planning meeting. "We should think more about the church and its foundations and Martin Luther . . ."

WE NODDED in agreement, as we do each year. Mrs. Wagner laughed and snapped her fingers. "Wake up, ladies. You haven't heard me."

Mumbles of protest. "We're listening." "Of course we heard you."

"What's your idea, Mrs. Wagner? You must have something in mind," Mrs. Corry, our president, questioned.

Mrs. Wagner hesitated. She's been a member of our church less than two years. She has told me that she hesitates to put forth too many ideas. "People will think me forward," she told me once. I assured her our women's group is eager for ideas.

"Once . . . in the church we belonged to before we moved here . . . we had such a good program on Luther. We mention his name, we profess to be Lutherans, but we know so little. I only knew the few facts that I'd heard our pastor use in his yearly Reformation Sunday sermon . . ."

Mrs. Wagner spoke quickly as she warmed to her subject. "The men's group had the idea, but it involved people representing Sunday school, choir, Luther League, young adults' club."

"What kind of a program was it?" Regina Kent asked. "I'm interested. I've been reading a bit of Luther's writings. I'll bet we're one of the few families in this church buying the complete works of Luther—volume by volume."

Regina Kent is full of surprises. She's so interested in frivolous things, but sometimes she lets us in on her other self.

"FIRST, someone gave a brief biography of Martin Luther. No. I'm wrong. First our pastor gave a background sketch of the times, the end of the fifteenth and the beginning of the sixteenth centuries—to set the stage, religiously, politically, historically."

Mrs. Wagner paused in her effort to recall the program. "Then came the biographical sketch. Then, some Luther Leaguers read excerpts from Luther's *Table Talk*. Few of us realized what an interesting writer and talker Luther was. A member of our drama workshop read a sermon or essay by Luther . . . or maybe it was a letter. I can't remember. But so full of pep and zip and such scathing criticism of his times."

"Any music?" our organist asked eagerly. "I should think they'd sing a couple of Luther's hymns . . ."

Mrs. Wagner nodded. "Yes . . . music . . . though I can't remember what. And someone spoke about Luther's *Catechism.*

"There were other things on the program, too. Two popular books on Luther had just appeared. Someone gave a snappy review of them. It was a good program. I, for one, learned more about Luther and his times in that one evening than I'd learned in my whole life." Mrs. Wagner sat back. "Goodness! How I've rambled. You all have better ideas."

THE PROGRAM chairman spoke. "Since we've always felt we should have a Reformation Day program, let's *do* it this year. We can fit it into one of our open dates."

Mrs. Corry spoke. "I suggest that for this program you make Mrs. Wagner a temporary member of the program committee. Pick up on her memories of the program she mentioned. We're not too proud to copy a good program."

There was a rumble of discussion while we volunteered to take over parts of the program. "Connie Melton, how about you and I sharing in the biography of Luther?" Doris Detrand spoke to me in a low voice. "I'm becoming interested. Bill has that encyclopedia of religion. I can dig into that."

"We have the big encyclopedia," I said. "Pete can help me. He's a true researcher. He'll start with Martin Luther, then Lutheranism, then the historical period, wars, other religious philosophies of that period, interesting people, costumes, housing. He'll have me so involved that I'll never be able to prepare a *short* biography of Luther."

DORIS LAUGHED. "Sounds like Bill. I won't tell him what I'm studying, because he'll want to explore all the ramifications . . . as he calls them."

We ladies left the meeting buzzing with plans. Sometimes for weeks our programs are unimaginative, uninspired. Then one comment sets us afire.

"I expect to learn a lot about Luther," Dan said that night at dinner, when I told the family about the future program.

"I don't see why the women hug such a program to themselves," Karen said. "If I could come, I'd pick up ideas for history class. We'll be on the chapters on the sixteenth century by that time."

"Maybe children, like myself, could sing the songs. We learned one of Luther's hymns in Sunday school," Sue suggested.

Pete, who had excused himself from the table, returned with a volume of the encyclopedia. He cleared a space before him, placed the tome on the table. "Let's see . . . L . . . Lu . . . here it is . . . Luther . . . fairly long article . . . ummm . . ." He began to read to himself.

"I'll probably never get that volume in my hands so *I* can read about Luther," I said to my husband.

LET'S PROMOTE baby-sitter education. But by all means, along with knowledge of how to turn pan handles inward and cover exposed light outlets, let's teach sitters how to tell Bible stories. At least put them next to good Bible story books and other fascinating reading with pictures, and with Christ in it. Never forget, baby-sitters are educators.

—The Christian Parent

WORSHIP NOTEBOOK

THEOLOGIANS TALK ABOUT PIETY

MEN FROM ALL over the world gathered this past summer at Osnabrück in Germany for the annual meeting of the Lutheran World Federation's commission on theology. For Americans whose only knowledge of an international conference is a televised view of the United Nations in Assembly, it may be difficult to imagine how such a meeting of the theologians proceeds.

First of all, language can be a problem. Without the little ear-plugs and the simultaneous translations, it means that those who don't know the language of the speaker must sit beside someone who can give a running translation. Sometimes, as when a member spoke Swedish, it meant that another had to translate aloud into English or German, and this was followed by the inevitable whisperings that "brought it over" into one's native tongue.

Add to this that the subject material is so loaded with technical terminology, and that sessions go from nine in the morning to ten at night, and the affair can be rugged.

BUT IT CAN also be exciting. This year a professor from Sweden spoke about the "crisis of piety." His paper and the discussion produced, everyone agreed, was the high point of the meeting. The Swedish professor began by talking about the uncertainty and perplexity of man's piety. In this case it may simplify matters if we suggest that "man's concern for God" is a suitable substitute for the word "piety."

On the one hand, the faithful member of the church faces a choice between two kinds of piety. One is the sort of pattern advocated by followers of Billy Graham, which stresses strongly "the good clean life." Carried to its extreme this kind of piety finds expression in the fellow who button-holes you with, "Brother, are you saved?"

The opposite of this is the "high-church piety" which unfortunately all too often finds in the forms and patterns of worship an oasis into which man can withdraw from what he calls "the world." Carry this view to its extreme and the "high churchman" finds himself living in two worlds, the secular and the sacred.

THE RESULT of both forms of piety, particularly for the modern pagan or "unchurched man" is that there seems to be no meaningful connection with concern for God and the demands of ordinary life.

What are the reasons for this situation? Perhaps the most significant feature of the discussion was the admission by theologians that the Lutheran church lacks a teaching or understanding of the spiritual life. We have harped for so long on man being "justified by grace through faith" that we have neglected to provide ourselves with some pattern of how the meaning of this teaching is to be expressed in life.

Once this conclusion was arrived at, it didn't take long to reach into the pockets of church life and secular life to point up examples. With Lutherans proclaiming almost fiercely (particularly along about Oct. 31), "The Word they still shall let remain!" someone had to ask the inevitable question: What does

"The Word" mean to us as we hear of it on Sunday morning and as we are told to apply it in our lives the other six days of the week? What is the nature of prayer, and how should confession, the Lord's Supper, and the significance of the Lord's Day have real significance for people who work and play?

WHAT DOES confirmation mean? I think it was Karl Barth, the Swiss theologian, who said that in his country when a boy is confirmed he boasts that he can now wear long pants, smoke, and stay away from church, "just like pop!" Is this all that the rows and rows of white-robed children who line our churches on Palm Sunday and Pentecost mean?

And why should a child have to wait until the age of fourteen, and then only after two years of instruction, for admission to the Lord's Supper? Why should my ten-year-old son and my eight-year-old daughter not come along with their mother and me as we go to the altar? This is a big question in Germany and a growing one in this country.

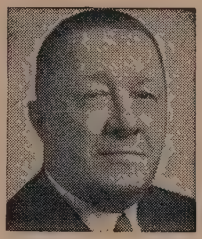
The LWF Commission on Theology was not content only to ask questions. Realizing that it bears responsibility for both theological and liturgical study, it began to outline avenues of investigation designed to help the member church in meeting the problems raised by the paper and the discussion on the gap between piety and life.

A LONG TIME ago I said that liturgical movement had gone through two stages and was on the verge of the third. The first of these I described as a scholarly study of the worship of the past. The purpose of this study, it seems to me, was to find a substitute for forms then in use which had no meaning for that time.

The second stage was characterized by adoption of the forms of worship produced as a result of that study and their subsequent use in the churches. The third stage, I said, was one of hope that the church, having learned how to worship, would not stand still but go on its ever-continuing activity to keep its worship relevant to life.

It rained in Osnabrück all that week in August, but the sun began to break through into the church's worship.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Friends?

QUESTION: We came to this area a good while ago—soon after we were married. I have been active in the church and have had a number of responsibilities in the congregation for several years. Since we do not approve of drinking we have not felt free to participate in social activities to any extent with business associates, but we did hope to have some friends in the church.

At various times when new people come into our church we call on them, invite them to dinner or dessert, and help them get acquainted. Though we would like to have some Christian friends on a social basis — at least occasionally — none of these ever return our invitations or appear the least bit interested in us after they become acquainted with other people.

We are wondering what is wrong. If we are boring, or odd, we are not aware of it, but something is wrong. People

seem to enjoy being in our home but they just never invite us. I once asked our pastor whether he knew what was wrong, but he declared he did not. Even though most of these people are about our age and have similar interests, it seems that they go out of their way to avoid us socially. We keep up with what is going on in the world, enjoy music, plays, and sports, and are interested in people. The lack of response indicates that something is awry.

I'd like to discover what is the matter, and how to remedy it.

REPLY: A few questions may help you get started on some self-analysis.

1) Could it be that the people you invite care much less for social doings than you do? Some people, while not antisocial, have little interest in active association with others. They are non-social. But all could hardly be in that class.

2) Consider these questions: Is either of you effusive or "gushy"? Do you talk too much? Do you tell too much about yourselves? Do you fail to give others a chance to tell their stories or experiences? Do you brag? Do you joke too much at the expense of others?

Are you fault-finding? Are you too formal or informal? Are you too quiet? Do you "talk shop"? Are you "high hat"? Is your house well-kept or does it look as if a hail storm just hit it? Are you so puritanical that ordinary Christians do not feel at ease with you?

3) Ask a few well-balanced people who know you to investigate for you—by casual conversation with people you have entertained, let them try to find out how others feel about you. Welcome a candid report and suggestions. Ask these same people to criticize you—assure them you won't be offended. Then act upon your discoveries.

4) Could your pastor do a little quiet listening and offer you any suggestions? Perhaps he could also hint to a few people that you would be agreeable associates.

5) Pray for understanding and others help to meet this need.

The right vocation

QUESTION: Edwin, now in high school, is so uncertain about what he wants to do that it disturbs me. One week he is going to be this, the next week that, and a little later something entirely different. How can he find a vocation and be sure it is the right one?

REPLY: There are thousands of vocations—23,000 are listed in the *Dictionary of Occupational Titles* (1949) and the government estimates that there are now about 35,000 different jobs. By cautious checking of a person's capacities by tests, school work, experience, and other factors it is possible to narrow down a selection, but never to 100 per cent accuracy.

Five major factors, and perhaps more, must be considered: native mental capacity, health, socio-financial factors, personal preference, and personality items. One must also find out about the characteristics and the demands of the various types of work. He must know whether it is consistent with Christian ideals, allows for personal development, provides for advancement, gives reasonably satisfactory financial reward, and plays a part in the betterment of society. A great deal of "success" will depend on one's application and self-improvement.

RUSSIA HAD SAINTS

Saints of Russia. By Constantin de Grunwald. Macmillan. 180 pages. $3.50.

This unusually attractive collection of nine biographical essays translated by Roger Capel is of strong literary quality. The biographies present a picture of the time "when Russia had Saints" (the title of the book in French), which time was that of "Holy Russia." This conception of Russia is the unifying theme of the work.

The introduction discusses the meaning of "Holy Russia," and the meaning of the word "saint." Worship and adoration are to be given to God alone; in a more restricted sense, every Christian is called to holiness (i.e., to be a saint); but the church has in various ways recognized certain persons within the Christian fellowship who have been outstanding examples of the grace of God in this life. These persons are called "saints" in a special sense.

The ten holy persons who comprise this study lived between the tenth and the nineteenth centuries. St. Vladimir and his sons Boris and Gleb appear at the entrance to the picture-gallery. They are followed by eleventh-century Theodosius, thirteenth-century Alexander Nevski, Sergius of Radonezh, Nil Sorski, Philip of Moscow, Tikhon of Zadonsk, and Seraphim of Sarov. Of special interest is "the great evangelical bishop," the eighteenth-century Tikhon of Zadonsk, one of whose favorite authors was the devotional writer Johann Arndt.

These literary pictures present an illuminating reflection of the manifold gifts and motions of the divine Spirit in the universal church. In rough and difficult times there were these "men of the east" who sought and found ways to serve God: humbly, courageously, and distinctively, in their own church and their own country.

Readers who enjoy a view from "a window toward the east" will discover a literary and spiritual experience in this work by a laureate of the French Academy. It is more than just a series of sketches in religious biography; it is an account of one aspect of the history of the Russian people and nation; and a gallery of portraits of men who lived a rich, wonderful life of faith and devotion, under God, in the church, through the Spirit. GEORGE R. SELTZER

Philadelphia

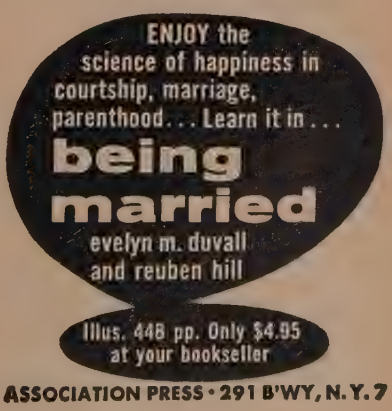
SERMONS THAT COMMUNICATE

The Power of His Name. By Robert E. Luccock. Harper. 159 pages. $3.

There is an old saying that the apple doesn't fall far from the tree. This book of sermons by Dr. Luccock shows many of the characteristics found in the books of his distinguished father.

The sermons are evangelical in nature and bifocal in content. They keep in mind both the Word of God and the situations of the present day. In so far as possible the traditional terminology of piety has been avoided in favor of analogy and symbol. Because of this one can readily say that the sermons do communicate. The fact that they are also based on situations in which one finds one's self these days also add to their communication rating.

The basis for the book is the belief that the Greeks who once came to Philip have their modern counterparts. Therefore, Dr.



Luccock begins with the Advent Season and concentrates on "the Power of His Name." These three sermons are based on the names given to Jesus in the announcements of his birth, namely, Emmanuel, Jesus, and Christ. He follows with eight sermons on the theme "We—of the Greeks request, 'We Would See Jesus,'" and concludes with a sermon apiece for Easter, Pentecost, and Trinity.

The author states, "It is the purpose of these sermons to help faithful and seeking listeners in their unbelief." His sermons are directed toward those whose faith is often tempered with doubt and whose expectations are mingled with mistrust, who cry with deep sincerity, "Lord, I believe, help my unbelief."

Dr. Luccock has written sermons in which the words, in Kipling's phrasing, "became alive and walk up and down in the hearts of the hearers." WALTER E. BOCK

New York City

MARRIAGE IS INTERNATIONAL

Marriage East and West. By David and Vera Mace. Doubleday. 359 pages. $4.50.

The striking contrasts and, in some cases, similiarities between the marriage customs of the Orient and of the West have been colorfully related by a husband-and-wife team specializing in marriage guidance. The Maces have sketched in broad outlines the significant marital customs of India, China and Japan. Their purpose is to create a better understanding of East and West.

To keep the subject under control they have limited themselves to three Oriental countries and have allowed the United States to represent the West. The authors indicate that they wish their work to be considered "as an impressionistic picture painted on a very broad canvas." In this light, they admirably accomplish their goal.

Marriage East and West consists largely of anecdotal impressions, case histories, and liberal excerpts from Oriental literature. The psychological, physical, and social implications of widely varied marriage practices are examined in detail.

Never writing with a condescending manner but always with candor and understanding, they explore eastern social problems such as concubinage, child wives, divorce and the cremation of Hindu widows. An essay concerning marriage in Communist China appears in the appendix, describing the revolutionary changes taking place in at least one Asiatic country.

Philadelphia FRANK W. KLOS, JR.

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SERVICE AT THE ALTAR

Acolytes and Altar Guilds: A Chancel Ministry. By Peter Amos Reinertsen. Augustana Press. 149 pages. $3.50.

"Helpful and stimulating" were the best words to describe this book which is a first of its kind in which adequate and equal space is given to acolyte and altar guild.

Pastors will find this a helpful tool by reason of the well-stated, experience-proven suggestions and for the large amount of reference and index material (one page out of six). Other workers in these areas of interest will find this book adequate for the average church because the practical description and reason for doing these things in the Lutheran church is convincingly set forth.

The educational purposes of the book are effectively outlined by the author. And this is set against a Lutheran liturgical background. Author Reinertsen writes out of sixty years' experience in the Augustana Church. Lutheran church reference libraries will do well to place this book in circulation. G. MARTIN RUOSS

Landisville, Pa.

overseas

Scots Celebrate Their Reformation

ENGLAND: London. Oct. 7.—THE 400th anniversary of the Scottish Reformation is being observed by the Church of Scotland at October sessions of the General Assembly. Beginning with a service of thanksgiving in the High Kirk of Edinburgh, the theme of this year's Assembly is "The Message of the Scottish Reformation," and a high point of the observance will be a dramatic presentation, "Master John Knox."

Scottish celebrations mark the anniversary of events in 1560 when "the Faithful Congregation of Christ Jesus in Scotland" under the dynamic leadership of John Knox won the day in a political settlement between France's Catholic king and England's Queen Elizabeth I.

INFLUENCE of Calvinism was dominant in the figures of John Knox and George Wishart, one of the most famous of Scottish martyrs. The Reformation battle was won by God-fearing Presbyterians. Historians, however, recognize the contribution of the Lutheran Reformation in earlier days. The first glimmerings of religious change in Scotland came through the influence of John Wycliffe, "Morning Star of the Reformation," who infected a generation of Oxford students, Scots among them, with new ideas.

As early as 1525 the Scottish Parliament banned the importation of Luther's works, but such laws were ineffective. The first martyr of the Scottish Reformation was Patrick Hamilton, whose bold preaching of Lutheran doctrines led to his death. Hamilton, after studying in France, returned to Scotland as a member of the University of St. Andrews.

He was soon accused of heretical preaching and fled to Germany where he first visited Luther at Wittenberg and afterward enrolled as a student at Marburg. When he returned to Scotland in 1527, his reformation views attracted many followers. His career as a reformer was brief. At the age of twenty-five he was burned alive.

His example was potent. As a contemporary wrote, "The reek of Master Patrick Hamilton infected as many as it blew upon." During the next five years, when burnings became frequent, many religious refugees fled to Germany and Scandinavia. Lutheran influence was soon reflected in the flood of literature they sent back to their native land.

In 1533 John Gau of Perth, a graduate of St. Andrews who fled to Malmö, Sweden, translated into Scots Christian Pederson's "The Richt Vay to the Kingdome of Hevine," a full exposition of the Lutheran view. By the year 1540 reformed doctrine numbered among its converts many persons of rank and position. One of them, Henry Balnaves, a Lord of Session and Secretary of State, had some influence on the views of Master John Knox. It was his Lutheran "Treatise on Justification by Faith" that provided comfort and inspiration to the reformer when he lay in irons in Rouen, France.

THE LUTHERAN CHURCH has little place in Scotland today. In Leith, seaport suburb of Edinburgh, the oldest Norwegian seaman's church no longer has a regular pastor. The Church of Sweden maintains a small but vigorous Scandinavian seaman's church in Aberdeen. The once-Lutheran German parish of Edinburgh-Glasgow-Aberdeen has become "Union" in character. Occasional services are held in Latvian, Polish, and Estonian. Scottish universities, however, continue to attract Lutheran scholars from America and elsewhere. —WILLIAM B. SCHAEFFER

letters to the editor

Catholic candidate

SIR: Your "Conclusion" (Oct. 5) asserts what should be perfectly obvious, yet is not such because of the activities of some clergymen who have an abundance of better things they could do. (DR.) A. C. M. AHLEN
Minneapolis

SIR: You try to make Mr. Kennedy of the same faith as we are. The only trouble is that his church thunders NO. We are outside his church, the only true church, no matter what you write.
Ludington, Mich. JOHN CHRISTENSEN

SIR: I commend *The Lutheran* for its lack of anti-Catholic polemics.
Philadelphia FLORA D. COLTON

SIR: You are a sleeping sentinel. If the monk Martin Luther had had such a foggy concept of the "freedom of the Christian man" there would be no Lutheranism today.
Jackson, Mich. JOHAN G. HANSEN

SIR: I am proud that our church is not identified with those who would increase doubt and suspicion rather than love and understanding. PAUL W. BARNDT
Sumneytown, Pa.

SIR: If I should vote for Kennedy I would betray my religion and Martin Luther.
MRS. EMERSON NEILLY
Jacksonville, Fla.

SIR: With regard to those who are afraid our government will come to be dominated by the Catholic Church if one of its members is elected to the presidency, I wonder if their fears are any longer valid or mature. It would seem to me that if the Catholic Church would gain privileges it would be due not to its aggressiveness but to Protestant apathy. HELEN L. HEIL
Appleton, Wis.

SIR: Let's not try to gloss over our differences just to be buddies. When citizens are afraid to speak out for fear of being called bigots, then Khrushchev has indeed scored a point. J. P. MCCORMICK
Lexington, Ky.

SIR: You have provided the correct answer to this "issue" in reminding us of the unity of the church. To answer Roman bigotry with Lutheran or any other brand of bigotry is the surest way to maintain the suspicious hatreds which belong to the fervent, dedicated, sincere but ignorant parties on both sides. (REV.) C. G. SCHNORR
Mukwonago, Wis.

SIR: By our confessional definition a church which withholds the cup from the laity and teaches salvation through faith *plus* works could scarcely be considered a communion of saints in which the gospel is rightly preached and the sacraments rightly administered. We do have one Lord, one baptism, and one God and Father, but not one faith. (REV.) KENNETH L. NERENZ
Portage, Wis.

SIR: A president of the United States is elected because of his leadership, character, and political platform. If voters keep anyone out of the White House because of his religion, color, or race, they have defied the meaning and cause of America.
Mahwah, N. J. KLAUS FISCHER

SIR: Why don't you print that Senator Kennedy is lying when he says that he is a true Catholic and yet he will uphold the Constitution of the U.S.?
Philadelphia JOSEPH P. SCHAEFFER

SIR: I have the feeling that in the next couple of generations if we Christians do not hang together we are apt to hang separately. T. NORMAN MANSELL
Philadelphia

SIR: If I should read your column and not reply I would be compelled to ask myself—why am I wasting my life in the Lutheran ministry? And why don't I seek membership in the Roman Church immediately? Everything that happened in the past was a horrible mistake!
(REV.) R. M. LAMPARTER
Phoenixville, Pa.

Conference Pastors Debate House Committee Methods

By LOUIS F. MERTZ

LOS ANGELES—When the Southern Conference of the Pacific Southwest Synod met Sept. 30 at Camp Yolijwa, delegates found themselves engaged in a lively post-midnight debate on the achievements and methods of the House Un-American Activities Committee.

Films were shown of the Communist-inspired demonstrations at committee meetings in San Francisco last May. Then Robert Williams, an attorney who took part in the sessions, answered questions and defended the practices of the committee in use of materials, methods of subpoena, and use of files.

Opposition was led by the Rev. John Simmons, of North Hollywood, who cited the errors in the Air Force Manual concerning clergymen, and challenged the use of "raw files" by the committee. He said that anyone who is brought before the committee is blacklisted by employers even if he is "cleared" of charges.

One point of agreement was reached after hours of discussion: Everyone dislikes communism and is aware of its dangers. But the question of how best to curb and destroy it in this country is not solved.

Dibelius Speaks in Bay Area

SAN FRANCISCO — Lutheran Reformation Festival for the Bay Area was scheduled Sunday, Oct. 23, in Grace Cathedral, with Bishop Otto Dibelius of Berlin as the speaker.

Mission Churches Are Building

SIX FIRST UNIT buildings for mission congregations are under construction in Northern California. They are Immanuel, Los Altos; Prince of Peace, Saratoga; St. John's, Sunnyvale; Christ, Burlingame; Good Shepherd, Fresno, and Bethlehem, Sanger.

Dr. Paul Romeis, synod mission supervisor, said there is a possibility of 18 starts for first units in 1960.

FIRST SERVICE of the new mission at Los Alamitos was held Sept. 18 in the luxurious clubhouse of the Los Alamitos Race Course, with 239 attending. The room had been put in a church-like condition by a crew of 20 men and women. The service was televised for the early morning show "Today" for delayed presentation (Oct. 3).

Pastor Carl Roessler arranged for services

Race track club house assumes churchly appearance as California mission group worships there

PACIFIC SOUTHWEST . . .

at the track when no other meeting place could be found in the Rossmore-Los Alamitos area.

First services were also held at Pinole, by the Rev. Raymond Stiffler, and at Santa Rosa, by the Rev. Robert Freistedt.

Arizona Conference will meet Oct. 27-28 at Shepherd of the Valley Church, Phoenix, Dr. Lyle C. Burns, pastor. The Rev. Karl Kniseley, president of Southern Conference, will speak. Church Women of the conference will meet at the same time.

First English Church, Los Angeles, began the 14th year of its Christian day school. Two hundred pupils are enrolled in kindergarten through eighth grade.

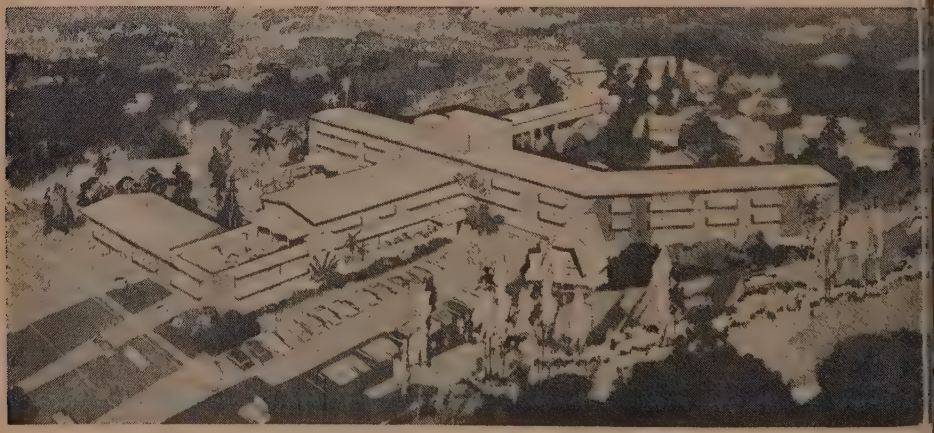
Association of Seminarians Meets Nov. 24-25 in Berkeley

Berkeley, Calif.—Dr. Fredrik A. Schiotz, president of TALC, will speak on "The Modern Concept of the Ministry" at the 1966 conference of the Association of Lutheran Seminarians, to be held Nov. 24-25 on the campus of Pacific Seminary.

Lectures also will be given by Dr. Paul E. Morentz, of the Pacific Seminary faculty, who is a practicing psychiatrist as well as an ordained pastor of the ULCA.

Students from seminaries affiliated with all Lutheran church bodies in the United States and Canada are expected to attend the 14th annual conference.

$2 Million Home for Retired at Alhambra to Care for 150



"The Alhambra," new California Lutheran home for retired, will have 136 units with all conveniences. Chapel, library, barber and beauty shops, and modern medical facilities are planned.

Los Angeles—Pacific Southwest plans for expanding its ministry to senior citizens were announced by directors of California Lutheran Homes. A new home for the retired to accommodate 150 persons will be erected in Alhambra.

The Rev. John R. Steinhaus, director of the non-profit corporation affiliated with the Pacific Southwest Synod, said the $2 million facilities will offer every convenience for "complete life care" to men and women over 65 years old. Applications are being received.

The buildings will offer choices of living accommodations, with ample facilities for recreation. Arrangements are being made to finance the project with FHA insurance.

"These unique facilities will be the finest that the church can offer," said Pastor Steinhaus, "and we expect applications to come in steadily. Our church has a genuine concern for senior citizens and this is one important aspect of this important ministry."

Catholic Party Strength Seems Limited in Puerto Rico

By FRANCISCO MOLINA

SAN JUAN, P. R. — The bishop-backed Christian Action Party narrowly missed one of the two requirements for a "party by petition"—10 per cent of the total vote in the preceding elections—and registration in 75 per cent of the island's (22) electoral precincts.

When the State Department finished, Sept. 15, its revision of the 82,000 individual registration petitions submitted by CAP it was discovered that, while the number of petitions rejected still left CAP with the minimum 10 per cent of the 1956 vote, the party had only 58 precincts of the minimum 62.

A liberal ruling of the Department of Justice, however, has granted CAP almost all the advantages of a full-fledged party. It will be allowed to post at-large candidates for the legislature and candidates for governor and resident commissioner at Washington, D. C.

In the coming November elections CAP is not running in enough representative and senatorial districts to gain control of the island's government even if all its candidates should win. But it does have a mathematical possibility of emerging as the strongest political party. Should this happen, it might achieve at least partial control by going into coalition with another party.

CAP's probabilities, however, are limited by a number of factors, among others:

1. The prestige and power of the governing party.

2. The way in which Governor Muñoz has handled the new political situation. He has carefully refrained from any attack on the church or its clergy. His policy is: Let's not mix religion and politics. His advice to the people: When a priest speaks on religion he speaks with authority; when he speaks on politics he merely voices an opinion as a private citizen.

3. Anticlericalism. While the hierarchy denies the appearance of anticlericalism, signs of it are evident.

4. A nominal religion. The main limiting factor for CAP lies in the fact that Catholicism in Puerto Rico being mostly nominal, the church's influence over the laity for a political decision is rather weak.

The Roman Church claims a following of over two million. For a vast majority of this constituency, however, Catholicism is extremely diluted. "I am a Catholic—after my own way" and "I am a Catholic—but . . ." are favorite phrases among them. The "but" covers a wide area (including the denial of fundamentals like confession and Papal infallibility, not to mention the bitter denunciation of celibacy for the clergy).

With the people's love of pageantry the church can gather huge crowds for processions and display of numbers. Such crowds, however, are misleading when taken as a sign of the strength of the church.

Relatively recent attempts of the church to influence the people for a political decision at the polls have proved unsuccessful. The fact that the church now has at its disposal a political machinery should not alter the picture to any decisive degree.

Aside from CAP's undeviating intention of playing a lone hand, their strategy is somewhat confusing.

The initial drive for CAP was launched with the clear backing of the bishops—to the point of instructing the clergy to allow the use of church property to facilitate registration. Yet CAP now denies—and so does the hierarchy—that the party is church-backed.

The three main planks of their platform as originally announced, were: released time, repeal of birth control legislation, government subsidies for the parents of private school children.

The party now claims, however, that Bill 84 (for released time) is no longer an issue with them. Yet, the author of the bill is one of CAP's at-large candidates. (It will be remembered that it was the failure of Bill 84 that triggered the drive for the new party.)

Ground-breaking Hailed As Start of Growth Era

TODAY ONLY a few scratches in the sod mark the spot. A few months from now, steel and stone structures will grow on the new Kenosha campus of Carthage College, and in two years students will be living and learning there.

Ground-breaking ceremonies held Sept. 24 were hailed by Dr. Harold H. Lentz, college president, as giving promise of "an era of breathtaking growth immediately ahead for Carthage in strength, in service and in prestige."

About 2,500 persons gathered on the bluff overlooking Lake Michigan, on what some college architects have called the most beautiful campus site in America. Among them were Governor Gaylord A. Nelson, of Wisconsin; Wisconsin Congressman Gerald T. Flynn; George Molinaro, speaker of the House of the Wisconsin Legislature; G. E. Watson, state superintendent of public instruction, and officials of the city of Kenosha.

Principal speaker was Dr. Robert A. L. Mortvedt, executive secretary of the ULCA Board of Higher Education. Also present were Dr. George L. Lundquist, president of the Northwest Synod; Dr. A. Howard Weeg, president of the Illinois Synod, and Dr. Alfred J. Beil, president of the Iowa Synod.

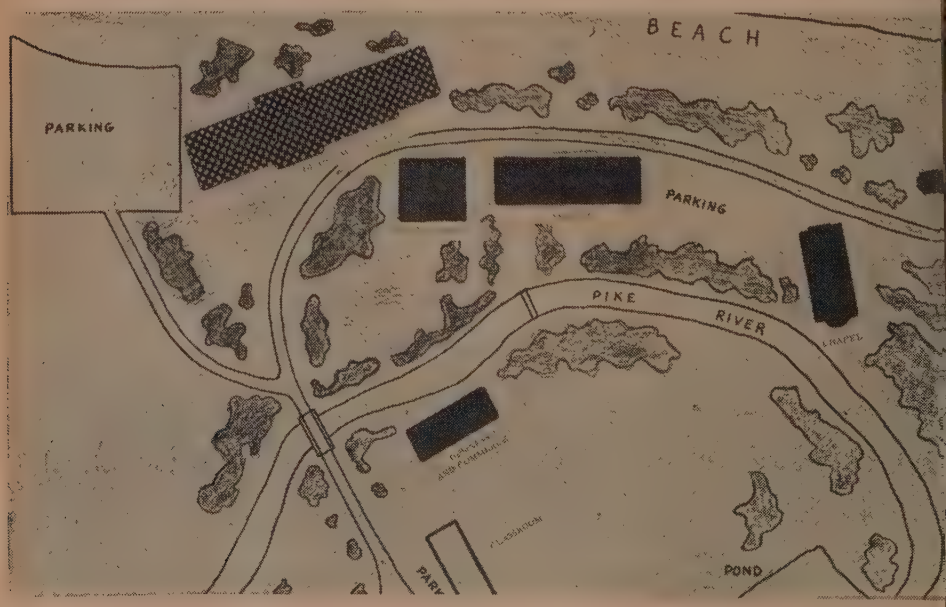
DR. MORTVEDT pointed out that all over the nation state-supported schools are expanding to meet the "tidal wave" of students expected in the 60's and 70's. These "merit our sustained interest and support," he said, "for they are built into the fabric of our society."

"The church college, on the other hand, neither wants nor gets direct tax support.

$3 Million Pledged Already

MORE THAN $3 million of the initial outlay of $4 million for the Kenosha campus has been pledged by four synods and the city of Kenosha. More funds will come from loans and gifts made by friends, corporations and foundations.

Sketch locates buildings planned on Kenosha campus. Big one (left) is where ground was broken



It is wholly dependent on tuition and gifts. And just as it is supported in a different way, it is a different kind of institution from the state school.

"The church college starts from the premise that 'the fear of the Lord is the beginning of wisdom.' Religion may be important and respected on a state college campus. On a church college campus it must be absolutely central—the integrating force of the whole community.

"That is why church colleges are so important. They do not compete with state schools; they complement and supplement them, enriching the total stream of higher education in America.

"The church colleges unqualifiedly declare their purpose is to pursue all learning—about creation and the Creator—within the framework of the Gospel of Jesus Christ."

CONTRACTS WILL be let after Jan. 1 for the first four buildings to cost about $4 million. These are two dormitories, a student union and dining hall building, and a multipurpose structure housing classrooms, laboratories, library, auditorium and offices.

Continuous construction is planned for the next ten years, when Carthage's second campus will have a plant worth $10 million with a total of 16 buildings. A freshman class of 300 is expected to enter in 1962, and a new class will be added each year until 1965. Present enrollment at Carthage, Ill., is 515; by 1970 the two campuses are expected to have at least 2,000 students.

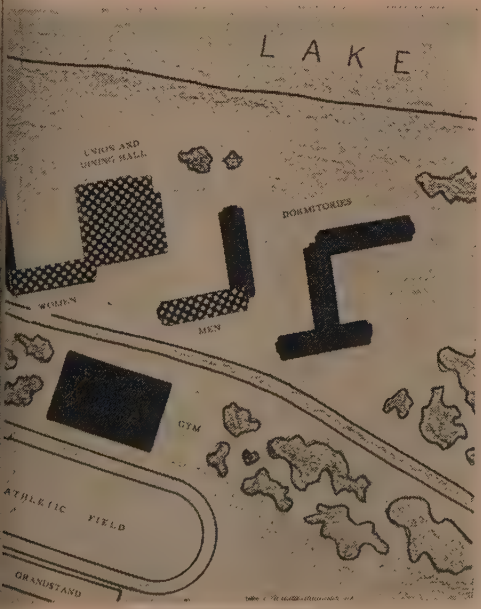
Carthage College had its beginnings in 1847 at Hillsboro, Ill., was moved (with the help of Abraham Lincoln) to Springfield in 1852, and relocated at Carthage in 1870 through the efforts of several Lutheran synods.

It emerged in the early 1900's as one of the better small colleges of the Midwest. Since 1951, when Dr. Lentz became president, the school has had an unparalleled increase in financial and educational resources.

—JOHN E. COOPERRIDER

President Lentz turns turf on lakeside site

Shaded buildings will be occupied in 1962



CENTRAL STATES

Parish Unit Built By Tekamah Church

By MARTIN G. SCHROEDER

OMAHA—Emmanuel Church, Tekamah, Neb., dedicated a new $35,000 parish education and fellowship unit on Sept. 4. The Rev. Robert E. Schlichter, pastor, reported an attendance of 650 at the service.

New education and fellowship building at Emmanuel, Tekamah

Speakers were President A. W. Young of the Central States Synod and the Rev. Walter E. Rowoldt, of Pender, president of the Northwest Conference.

The new unit accommodates the church school program, and can seat 200 at tables and 300 people for parish programs. Building chairman was Mr. A. J. Bruce.

Social Service Seminars Planned

NEBRASKA LUTHERAN SOCIAL SERVICE has again prepared for workshops and seminars on pastoral care for clergymen. One of the seminars will be held at the Hastings State Hospital under the direction of Chaplain Howard Franzen.

Another seminar on the "Retarded Child" will be held at the Beatrice State Home under the direction of Chaplain Herbert Graening.

A workshop on "Geriatrics" will be held at the University Hospital in Omaha. A "Clergy-psychiatry" seminar will be held in co-operation with the Nebraska Psychiatric Institute at Scottsbluff. The program concludes with a six weeks' clinical training program at Omaha under the direction of Chaplain Frank Moyer.

Church Women Meet in Salina

MORE THAN 500 women attended the sixth annual convention of United Lutheran Church Women of the Central States Synod, Sept. 27-29, at St. John's Church, Salina, Kansas.

Devotions were conducted by Miss Martha Petersen, missionary to British Guiana. Other missionaries participating included Miss Helen Harder, Japan; the Rev. and Mrs. John Nelson, Malaya, and retired missionaries Miss Lilith Schwab, India, and Miss Bertha Koenig, Liberia.

Officers elected were Mrs. Fred Kloepper, Lawrence, Kan., president; Mrs. Fred Ollendorf, Leigh, Neb., vice president; Mrs. Vernon Jacobs, Tulsa, Okla., secretary; Mrs Ray Bottorff, Kansas City, Kan., statistica secretary; and Mrs. J. D. Evans, Omaha Neb., treasurer.

Wittenberg Choir Plans Tour

SPRINGFIELD, OHIO—The Wittenberg University Choir, heard worldwide through its Protestant Hour radio broadcasts of the last four years, will visit Europe in 1961.

Dr. L. David Miller, conductor, said present plans call for 60 student choir members to tour England, France, Germany, Switzerland and possibly northern Italy next June and July.

A big "question mark" in the tentative itinerary is a visit to Wittenberg's educational "parent"—old Wittenberg University in Halle. The German university merged with the University of Halle in 1815. Since it is located in East Germany, the Communist government may not permit the choir to visit it.

OHIO

Tiffin Church Dedicates Edifice in New Location

By E. RUDOLPH WALBORN

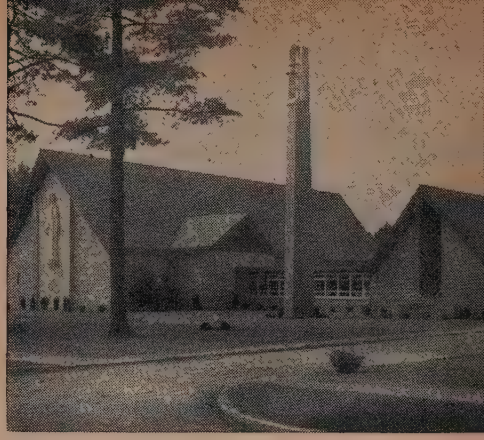
COLUMBUS—First English Church, Tiffin, Ohio, dedicated its new church plant Sept. 11. Six hundred members gathered at the downtown building used for 94 of the congregation's 116 years, for a service of departure led by Pastor William A. Janson, Jr., and Pastor Emeritus Wayne O. Kantner. Then the congregation walked twelve blocks south to the new site.

The new church nave's seating capacity is 590, with overflow space in the fellowship hall.

An education wing has 23 rooms and will house a Sunday school of 500. A chapel seats 110. A free-standing bell tower, 60 feet high, is topped by a 15-foot stainless steel cross. A 17-foot limestone statue of Christ is on the front wall facing a main highway.

Total construction cost including land and furnishings will be $530,000. For the last 150 weeks the congregation has averaged $1,000 weekly in building fund offerings.

Synod Secretary E. Rudolph Walborn spoke at the dedication service. At other services speakers were Pastor Emeritus Kantner (Sept. 18); Pastor William A. Janson, Sr., York, Pa. (Oct. 16).



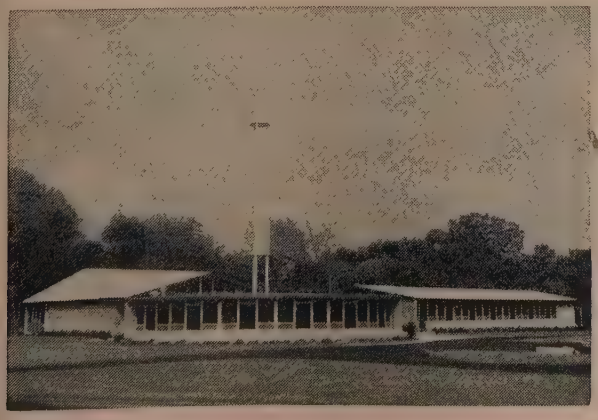
Bell tower is a new landmark at Tiffin

TRINITY CHURCH, Springfield, Raymond Garrett, pastor, broke ground Sept. 25 for the first unit of a complete new church plant. An education wing with six classrooms, rest rooms and a utility room, costing $73,000, will be built in contemporary style.

Trinity was organized in 1913 on the fringes of Springfield and since World War II has seen new housing sweep past it into what was once farmland.

AT WAPAKONETA, First English Church broke ground Oct. 9 for a new educational wing costing $82,000. The building will be called Melching Hall honoring the late Rue P. Melching who donated the property adjoining the sanctuary and left the nucleus of a building fund.

75-foot aluminum tower rises from courtyard at Brookville



DEDICATED IN JULY was the new building of Trinity Church, Brookville, relocated at the edge of the rural community in western Ohio. Trinity had worshiped in a frame church built in the 1880s.

Sanctuary and classroom wings are joined by a circular administration area, surrounding a courtyard from which rises a 75-foot aluminum bell tower.

The $195,000 structure was designed by Marlin Heist, Miamisburg.

OHIO . . .

United Lutheran Church men of Ohio met at Camp Mowana Sept. 24 for the third annual convention, led by President Kenneth Helwagen, of St. Mark's, Fairborn.

New leaders elected are Glenn A. Neil, Holy Trinity, Mansfield, treasurer; Henry A. Klein, First English, Toledo, president; Eugene M. Ruehle, vice president; Joseph Weygandt, First English, Toledo, secretary.

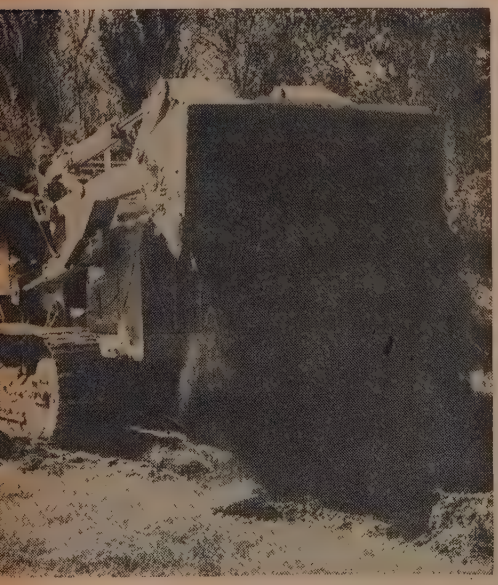
IOWA

Camp Developers Approve $150,000 Building Costs

By ALFRED J. BEIL

Des Moines — The camp development committee of Lutheran Lakeside Camp, Spirit Lake, Iowa, at a meeting Sept. 30 approved construction costs amounting to approximately $150,000.

Two of the largest items reported by the Rev. Russell Olson, chairman, were $65,000 for the first unit of the dining hall, and $25,700 for the construction of the second village, involving four cabins, a lodge and bath house. The camp site costing $60,000, 133 acres with a half-mile shoreline, was purchased in the fall of 1957.



Power shovel starts Sioux City project

The synod concurred with the camp program committee, the Rev. Carl Berhenke, chairman, and the Rev. Richard Otten, camp director, in a development program which will provide accommodations for one hundred campers per week beginning next June.

Seven Iowa Synod pastors accepted the invitation of the Board of Parish Education to attend a workshop on camping at Camp Alpine (Illinois Synod) Sept. 21-23.

Representatives of the Iowa Conference, Augustana, and the Iowa District, American Evangelical Lutheran Church, have been invited to sit in on all committees with the responsibility of operating a camp program.

Fifty-five Luther Leaguers attended a youth leaders' retreat at a 4-H Camp, Madrid, Iowa. The Rev. Robert A. Beckstrom, League advisor, said:

"I am convinced that this is the most worthwhile thing which the Luther League of Iowa does during the entire year, convention included."

Evangelism Program Reviewed

The cause of congregational evangelism was advanced another step when the synodical committee, composed of 21 members and seven district co-ordinators, met at Unity Church, Des Moines, Oct. 1.

The Rev. George A. Housewright, regional director; the Rev. H. Vance Baird, social missions chairman, and the Rev. James M. Lesher, evangelism chairman, briefed the group on the work to be done in the field of evangelism during the remainder of 1960 and through 1961.

Ground-breaking services were held for the erection of an $88,000 first unit of St. Mark's Church, Sioux City. Officiating were Dr. Alfred J. Beil, synod president, and the Rev. Robert A. Beckstrom, pastor. Also participating was the Rev. Milton Eklund of Missouri Valley, Iowa, organizer of St. Mark's.

A power shovel was manned by Pastor Beckstrom and President Beil.

Stewardship Zeal Moves 50 Synod Congregations

By DAVID F. COOPER

AUSTIN, TEX.—More than 100 per cent apportionment response in 1961 is possible if the spirit of 663 congregational leaders in nearly all the synod's churches is caught by the membership.

For ten days in September, 16 laymen's teams visited 53 of the synod's 55 congregations, and two mission fields. They presented the synodical program and budget for next year, using the synod-devised filmstrip, *Synod's Forward March,* to dramatize the need of stewardship.

Representatives of 50 congregations with 8,745 communing members signed a "Leader Resolution" committing themselves to active promotion of the program during the coming year. Team after team reported that congregations are growing in understanding of the larger mission of the whole church.

Congregation Will Relocate

ST. MARK'S CHURCH, Corpus Christi, voted unanimously to accept a council recommendation to relocate on a site two and a half miles south of the present church on Alameda Street. The present property will be sold, and a new building will be erected.

ST. MARTIN'S CHURCH, Houston, couldn't wait for its new first unit to be completed. Immediate relief from crowded conditions in the Sunday school was obtained by enclosing and roofing the patio of the house chapel for all-weather use.

A New Bell in Amarillo

GRACE CHURCH, Amarillo, dedicated a bell given by the Santa Fe railroad, mounted on a steel tower contributed by the Graham Plow Co.

GOOD SHEPHERD CHURCH, Dallas, surpassed its advance goal of $21,000 with cash and pledges totaling $22,015. The fund is for the first unit educational wing on which construction will begin in December.

THREE CONGREGATIONS are going off salary-aid in 1961. They are Salem Church, Houston; First Church, Garland, and St. Paul's Church, Lake Charles, La.

Twenty-three congregations in the synod are still receiving salary aid from the Board of American Missions. Two new congregations will soon join them—St. Andrew's, at Hurst, and Faith, Wichita Falls.

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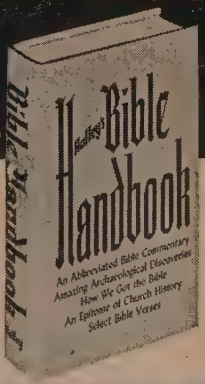

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Church Expansion Activity Stirs Mississippi Parishes

By WADE H. KOONS

JACKSON—Church expansion activity dominates the program of the Synod of Mississippi both in the field of new buildings as well as new congregations.

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1908 GRAND AVENUE NASHVILLE, TENN.

Under the leadership of their new pastor the Rev. Lawrence C. Dynneson, the members of Betheden Church, Betheden, Miss. are building a $3,000 Sunday school addition to accommodate an expanding program of youth work.

In the same parish at St. John's Church, Louisville, plans are on the drawing board for a new addition.

FINAL APPROVAL by the ULCA Department of Church Architecture has come through for the new church building of Bethlehem congregation, at Forest, the Rev. Donald J. Myers, pastor. Construction will begin late in December.

Mission Planned in Jackson

DR. KARL S. HENRY, secretary of the Department of Research and Survey of the Board of American Missions, will visit Jackson on Nov. 30.

He and the synod president, Pastor Wade H. Koons, will tour other areas in Mississippi on Dec. 1 in the interest of United Lutheran Church expansion.

Plans are under way definitely to establish a new mission congregation in the capital city of Jackson within the next six months. A mission developer will be called to enter territory already approved by the board.

DR. WARREN C. JOHNSON, associate secretary of the Board of Foreign Missions, recently completed a week's itinerary in the Mississippi Synod.

AN EVANGELISM MISSION is planned in the synod, Dec. 6-14, with the Rev. Elmer A. Lehmann, Leipsic, Ohio, as guest missioner in all parishes.

TRINITY CHURCH, Jackson, paid its apportionment for 1960 in full by Sept. 1. It is expected that this congregation will go far beyond its apportioned benevolence by Dec. 31.

MISSISSIPPI SYNOD is represented at the ULCA convention by two delegates—the Rev. Wade H. Koons of Jackson and Mr. Eugene Coffey of Sallis; also by two official observers—the Rev. Donald J. Myers of Forest and Mr. Fred W. Patton of Jackson.

10,000 March in Philadelphia's Christian Witness Parade

PHILADELPHIA — Some 10,000 persons, marching to the tune of "Onward Christian Soldiers," took part in the city's first Christian Witness Parade, sponsored by the Philadelphia Area Sunday School Association and other church groups.

The participants rode on floats, carried flags and banners and sang well-known hymns. Many of the marchers wore armbands urging: "Vote for Sunday School."

Symbolizing the strength of the Christian family were hundreds of decorated baby coaches and strollers. A large sign carried on a truck bore the message: "Place Your Confidence in the Cross, not Canaveral." Another one offered a "countdown" based on the Ten Commandments.

The Rev. Melvin M. Forney, president of the Pennsylvania and national Lord's Day Alliance, who served as parade chairman, said the purpose of the demonstration was to show the power of Christianity to combat communism and moral and spiritual decline.

The theme was summed up in a banner carried by two teen-age girls. It said:

"God Said It.
"Jesus Did It.
"I Believe It.
"That Settles It."

Reformation Rally Planned For Oct. 30 in Pittsburgh

By LUTHER E. FACKLER

PITTSBURGH—The Pittsburgh Reformation Rally will be held the evening of Oct. 30 in Syria Mosque. The speaker will be the Rev. Charles A. Hackenberg, of Mt. Lebanon Church.

A massed choir of 150 adults and more than 200 Luther Leaguers will sing, and a brass choir will present some of the familiar chorale melodies.

Bishop Dibelius to Speak

BISHOP OTTO DIBELIUS, president of the All German Church Council, will speak at a United Christian Rally in Syria Mosque on Nov. 6. In this country on a speaking tour that included several other cities, the German church leader was persuaded to come to Pittsburgh through the efforts of Dr. Harold R. Albert, pastor of First Lutheran Church.

TWENTIETH anniversary of released-time religious education in Pittsburgh schools was observed Oct. 14. Mrs. Alice Goddard, of the National Council of Churches, spoke.

GROUND WAS BROKEN at the Old People's Home in Zelienople for a new building, being given as a memorial to E. D. Graff by his widow. It is intended for the use of widows of Lutheran ministers and other worthy Christian women as the home's board may decide.

New Installation

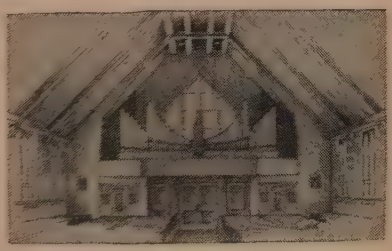

Illustration of a 2 manual, 23 stop organ recently installed in the Church of the Holy Trinity at Dorion, P.Q., Canada. The pipes of this organ are all exposed and arranged in such a way as to balance the appearance. The specification is classic and no stops are borrowed or unified. No division is under expression.

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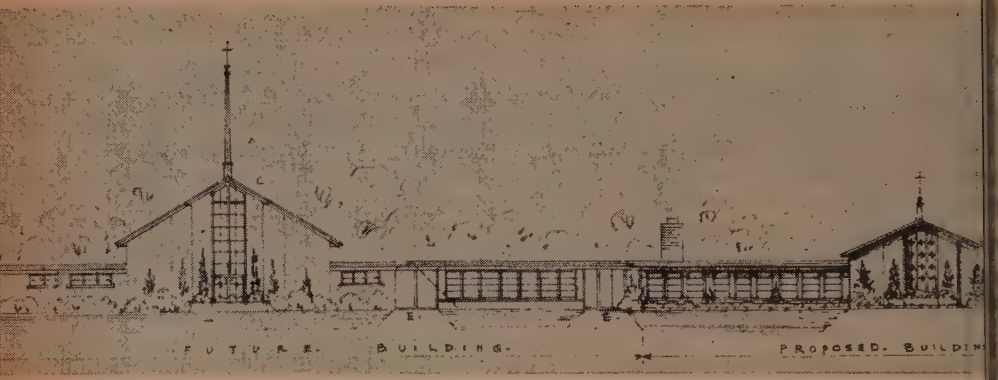

Architect's sketch (above) of future Redeemer Church, Hartsville, shows proposed first unit at right, ultimate worship center at left. These buildings will be erected on mission congregation's eight-acre site on Fork Road near Jamison, Pa. Construction starts next summe

Charles Talley, of Telford, is designing arch tect, and Ludwig Fetzer, of Hartsville, is buil ing chairman. Pastor of the church organized 1958 is the Rev. John W. Hendler.

Fairless Hills Mission Completes Fund Campaign

By CARL W. WEBER

PHILADELPHIA — Trinity Church, Fairless Hills, completed a capital funds campaign with pledges well over the $30,000 goal. Amos Flint, of the Lutheran Laymen's Movement, directed the campaign.

Organized last Nov. 1 with 212 confirmed members, the mission plans to purchase a three-acre site for building its first uni Meanwhile the congregation meets in th Oxford Valley Elementary School, but mu soon vacate.

REFORMATION RALLIES sponsored by th Northeast Pastoral Association will be he Oct. 30 at St. John's Church, Mayfair. D Albert P. Stauderman, associate editor *The Lutheran,* will speak at the adult rall and the Rev. Fred J. Benson, of the Lon Range Program parish education staff, wi speak at the youth rally.

New building is at left, present chapel at right, in sketch of projected St. Mark's-Temple Church at Clifton Heights, Pa.

CONSTRUCTION was starte Oct. 10 on the new worsh center of St. Mark's-Temp Church, Clifton Heights, it wa announced by Pastor Juha Suurkivi.

Ground was broken in Jul for the second unit building, t cost approximately $180,00 Besides a nave which will sea 300, there will be a wing cor taining classrooms and office connecting with the first un chapel dedicated in 1957.

The original building will b used for educational and paris purposes, and a full basemen

under the new building will also be available. The choir and organ will be placed on a balcony at the rear of the nave. The architect is Roy Murphy Associates, Urbana, Ill.

SOUTHWEST DISTRICT Reformation Rally will be held Oct. 30 at St. John's Church, Overbrook. Dr. Harry B. Baughman, president of Gettysburg Seminary, will speak.

A United Lutheran Church Men retreat was held Oct. 21 at Camp Hilltop, Downingtown. Dr. Robert E. Van Deusen, of Washington, was the speaker.

ST. SIMEON'S CHURCH is enlarging its organ at a cost of $14,000.

MISS LAURA KLICK, of Allentown, was installed Sept. 18 as Christian education director of St. Paul's Church, Ardmore.

DR. DALLAS C. BAER, pastor of Immanuel Church, Norwood, for 16 years, was elected pastor emeritus following his retirement Sept. 1. The congregation held a surprise reception in his honor on Sept. 18. Dr. Claude E. Schick, secretary of the Ministerium of Pennsylvania, presented him with a certificate of recognition on behalf of the synod and the ULCA. Pastor Robert Anderson, of Reformation Church, Media, also spoke.

ST. JOHN'S CHURCH, Mayfair, has introduced a monthly congregational mission study class with the theme "Into All the World Together." Members of every organization in the church are enrolled. Miss Helen Schneider, secretary of the Northeast Philadelphia District ULCW, is chairman.

Professor Leaves Hartwick $1-Million Art Collection

ONEONTA, N. Y.—Dr. Louis van Ess, retired Episcopalian rector and a professor of history at Hartwick College, died Sept. 24. His will includes the bequest to the college of an art collection believed worth $1 million or more. It contains paintings by Giovanni Bellini, the Venetian master. Others are by El Greco, Previtali and Boccaccino.

The college also will receive about $100,000 in cash.

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Dr. Rasmussen gives plaque to Miss Weiser

MISS BEULAH M. WEISER, assistant treasurer and accountant for the Board of American Missions, received a plaque from BAM President Harold T. Rasmussen in recognition of her completion of 40 years' service to home missions on Oct. 6.

Miss Weiser began her work with the West Indies Mission Board, predecessor to the present Board of American Missions.

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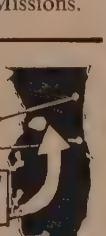

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PENNSYLVANIA

Lay Theology Schools Held In Lehigh Valley Districts

By HENRY W. SNYDER, JR.

ALLENTOWN—Two lay schools of theology were held in the Lehigh Valley this fall sponsored by the Christian education committees of the Easton and Bethlehem districts.

Dr. William H. Lazareth, of Philadelphia Seminary, was the lecturer for the Bethlehem school, which met five successive Sunday afternoons, Sept. 25 through Oct. 23, in Rosemont Church, Bethlehem.

The Rev. John Stump, also of Philadelphia Seminary, taught the Easton school held six successive Tuesday evenings, Sept. 27 through Nov. 1, in Good Shepherd Church, Easton.

The Bethlehem school was limited to registration of 50 persons, to encourage class discussion. The Easton school divided each evening into smaller discussion groups, after introduction of subjects such as: "Marriage and the Family," "Labor and Leisure," and "Politics and the Christian."

St. Mark's Moves to North Side

ST. MARK'S CHURCH, Bethlehem, began its North Side ministry on Oct. 2, with a Sunday school session attended by 94 persons in the old Butztown Chapel. St. Mark's has leased the chapel for a 10-year period. The congregation voted to move from its 74-year-old location south of the Lehigh River, and follow its people to the north side of Bethlehem.

St. Mark's will use the Butztown Chapel, says Pastor Charles Kerschmar, "at least until plans and construction are completed for its first Christian education unit in the Butztown area."

MESSIAH CHURCH, Bethlehem, dedicated its second unit, a two-story Christian education building, Sept. 18. The congregation was established in 1946, and erected a chapel in 1953.

ST. JOHN'S CHURCH, Fullerton, dedicated its new church building and parish house on Oct. 23. The $290,000 project (*picture at right*) was eight years in the planning and building.

Dedication services marked the start of a Year of Jubilee, in observance of the 75th anniversary of the first chapel which was used before formal organization of the congregation in 1902.

The Rev. Carroll O. R. Fritze, S.T.M., is pastor of St. John's.

THE MUHLENBERG COLLEGE board of trustees has elected two new members. They are John A. Deitrich, of Summit, N. J., president of the Hind Steel Company, of Union, N. J., and Jacob Hain, an investment counselor of Reading, Pa. William S. Hudders, of Allentown, was re-elected to the board.

REDEDICATION of St. Peter's Church, Easton, took place Sept. 18, following renovations costing $22,000.

ST. LUKE'S CHURCH, Allentown, is erecting a new 67-foot steeple, costing $18,000. The church has been without a spire for 16 years.

LUTHERANS of Bethlehem will present a Reformation drama, "Voice of Faith," on two evenings, Oct. 30 and 31, in Liberty High School auditorium, Bethlehem. The stirring enactment of the life and times of Martin Luther was last presented in Bethlehem 12 years ago in the same auditorium.

THE CAUSE of missions abroad has been vigorously promoted in the Bethlehem district by Liberian missionary Louis Bowers, in a two-week series of individual meetings with 15 congregations. His visits were sponsored by the district foreign missions committee.

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—CHANGES OF PASTORATE—

Canada

Wagner, Norman E. To Zion Church, Sherwood, Ont.

Central Pennsylvania

Jones, Richard C. From St. Matthew's Church, Spring Glen, and St. Paul's Church, Sacramento, Pa. To Concordia Church, Mountville, Pa.

Lady, Charles L. From St. Matthew's Church, Konnarock, Va. To St. Matthias Church, Carlisle Springs, and St. Paul's Church, Wertzville, Pa.

Seeger, Lothar G. From Hartleton parish. Graduate study.

Sheaffer, Sterlen S. Fom Newry Church, Newry, Pa. To St. Peter's Church, Freeburg, and Botschaft Church, Mt. Pleasant Mills.

Shilling, Fred. From St. Matthew's Church, York, Pa., assistant pastor. Clinic training.

Wagner, I. Hess. From Trinity Church, Somerset. Retirement.

Wantz, Earl B. From Advent Church, York, Pa., assistant pastor. To U.S. Air Force, chaplain.

Wittlinger, Robert J., Jr. From Karthaus parish, Pa. To Christ Church, Buckhorn and St. Paul's Church, Danville.

Central States

Simon, M. Blaine. From First Church, Allen, Neb. Institutional chaplain.

Florida

Hugus, Howard S. From St. Paul's Church, Newark, Del. To Luther Memorial Church, West Hollywood.

Icelandic

Bergman, Wallace M. From St. Paul's Church, Minneota, and Lincoln Church, Ivanhoe, Minn. To Selkirk Church, Selkirk, Man., Canada.

Johnson, Donald R. To St. Paul's Church, Minneota, and Lincoln Church, Ivanhoe, Minn.

Nadiger, Lorne I. From Grace Church, Victoria, B. C., Canada. To Gimli Church, Gimli, and Arnes Church, Arnes, Man., Canada.

Illinois

Cooperrider, Luther O. From St. John's Church, Maywood. Retirement.

Endres, David H. From St. James' Church, Harvel, and supply pastor, Zion Church, Shipman. To Immanuel Church, Cairo.

Hallerud, Walter A. To St. James Church, Harvel, supply pastor.

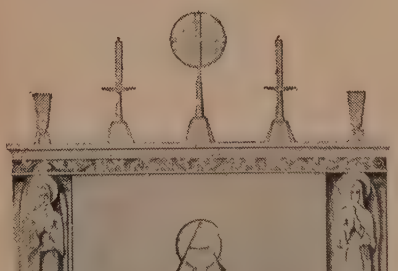
Kot, Edmund S. To St. Paul's Church and Trinity Church, Rock Grove.

Nelson, George V. From Immanuel Church, Cairo. To St. James' Church, Peoria.

Niedenthal, Morris J. From St. Andrew's Church, Columbia, Mo. To Chicago Seminary, instructor.

Iowa

Munroe, George S., Jr. From Peoria, Ill., mission developer. To Immanuel Church, Camanche, Iowa.



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MARYLAND

BURRINGTON, DALE E. From St. Peter's Church, Alesia; Abraham Church, Beckleyville, and St. Mark's Church, Snydersburg, Md. Graduate study.

COATES, CHARLES W. From St. Paul's Church, York., Pa., assistant pastor. To St. Mark's Church, Hampstead.

COLESTOCK, EMMERT G. From St. John's Church, Mercersburg, Pa. To St. Luke's Church, Baltimore, Md.

FOLKEMER, LAWRENCE D. From Reformation Church, Washington, D. C. To Gettysburg Seminary, professor.

WHETSTONE, HAROLD V. To St. Andrew's Church, Baltimore.

DECEASED

THE REV. ROBERT L. BOULTON, pastor of Unity Church, Milwaukee, Wis., and treasurer of the Wartburg Synod, died Oct. 4 in a Neenah, Wis., hospital from injuries suffered in an automobile accident the previous day. His wife, Margaret, was also injured.

Pastor Boulton was born in 1908 at The Dalles, Oregon. He was a graduate of Carthage College and served on its board for many years. He prepared for the ministry at Chicago Seminary, and was ordained in 1935. Unity Church, Pastor Boulton's first and only pastorate, celebrated the 25th anniversary of his ordination earlier this year.

Surviving are his wife, Margaret; a son, Frederick; his father, the Rev. Merrell E. Boulton, retired in Milwaukee; a sister, Mrs. Dorothy Holliday, of Milwaukee, and a brother, Frederick, of Lake Forest, Ill.

Funeral service was held Oct. 7 at Unity Church. Interment was in Woodlawn Cemetery.

SISTER CHRISTINE STECKROTH, 76, died Oct. 3 in Lankenau Hospital, Philadelphia, Pa. She had been living in the Philadelphia Motherhouse, Gladwyne, since her retirement in 1954.

Sister Christine was consecrated as a deaconess in 1922. From 1918 to 1941 she served as a head nurse in Lankenau Hospital and in Children's Hospital of the Mary J. Drexel Home. She was assistant matron of River Crest, Mont Clare, Pa., from 1941 to 1947, and head nurse of the Lutheran Home in Erie from 1948 to 1951.

Funeral service was conducted Oct. 7 in the Motherhouse chapel by the Rev. Wilbur Laudenslager. Burial was in Fernwood Cemetery. Surviving is a sister, Mrs. Ralph Swartz, of Weissport, Pa.

THE REV. HENRY VOEGTLY, 86, died Oct. 5 at Latrobe, Pa. He had retired in 1934.

Born in Allegheny County, Pennsylvania, he was a graduate of Thiel College and Chicago Seminary. He was ordained at Wheeling, W. Va., in 1904. He served pastorates at Shannondale and New Florence, Pa.; Wolbach, Neb.; West Brookfield and Washingtonville, Ohio; Davenport, Neb.; Valley Junction, Iowa; Pearl City, Ill., and Youngstown, Pa.

Surviving him are his wife, the former Mary Emma Robb; a son, John William Voegtly, and a daughter, Mrs. Ruth Hettes.

Funeral service was conducted Oct. 7 in Trinity Church, Latrobe, by the Rev. John L. Reiner, the Rev. Donald B. Power, and Dr. William C. Hankey. Burial was in Ligonier Valley Cemetery.

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AD POLICY

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IN CONCLUSION

THE ATMOSPHERE was favorable as the United Lutheran Church convention met at Atlantic City in mid-October.

The climatic atmosphere put its best foot forward, with balmy days, sunny skies and smooth seas. The weather was so good, in fact, that the Florida delegates claimed that it was Florida weather while the California delegates were equally insistent that it was California weather. A few hardy theologians even ventured to go bathing in the surf.

THE ATMOSPHERE of fellowship seemed equally pleasant. Topics of controversy were rare—at least in the opening days of the convention. Ties of friendship and of mutual interest seemed almost universal. If there were regional differences, or differences in tradition, they had been completely submerged. Although one newspaper account said that the United Lutheran Church had been formed in 1918 "by a merger involving the United Synod of the South and two other bodies," the separations and arguments of past generations had been buried so deep that nobody bristled. One noted churchman even commented that some day a reporter might say that the Lutheran Church in America had been formed in 1962 by a merger of the American Evangelical Lutheran Church and three other bodies.

This didn't seem strange, because the atmosphere of anticipation of the forthcoming merger was also highly favorable. The mood seemed to say that this is the destiny of the ULC, so let's get on with it forthwith in order to serve better in our place in the Kingdom of God.

The actual vote on merger bore out the most optimistic predictions. It can safely be said that there was no disser ing voice, because the lone oppone chose to throw his lot in with the 640 majority to make the action unanimou

It wasn't an easy decision for ma of the delegates to make, but it reflect the opinion and attitude of the gre majority of the 2,500,000 United Luthe ans in the U.S. and Canada. Since Lutherans are agreed in their devotion the Word of God and united in the loyalty to the confessions of the churc most of us believe that they should sho their unity in organization as well. T have a dozen separate organizations— sometimes engaging in direct competitio —seems like poor stewardship. If w want to make Christian love and God grace effective in this godless and indi ferent world, we must close ranks and forward together.

SINCE DELEGATES from every sync took part in the merger vote, even a po prophet can safely predict that th church's momentous decision will be jo fully and speedily approved by th synods. This won't mean that the merg mission is accomplished, of course. has only begun. It will reach its clima many years from now, when the hear and spirits of all Lutherans are stirre to give evidence of their unity by joinin hands with one another.

There will be some serious proble to overcome in developing an efficient organized merged church. Sectional loya ties to seminaries, institutions and trad tions can be divisive. The years ahea call for an added measure of love, u derstanding and sacrifice from all of u

We have taken a big step forwar There will be other steps in future year We are on our way again, as a precedin generation was in 1918.

—ALBERT P. STAUDERMAN

Special congratulations to the 1960 United Lutheran Church in America Convention

You are to be congratulated for your conscientious deliberations aimed at accomplishing more effective Lutheran unity.

This is a goal toward which we all constantly should strive.

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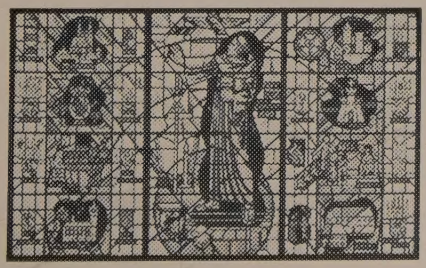

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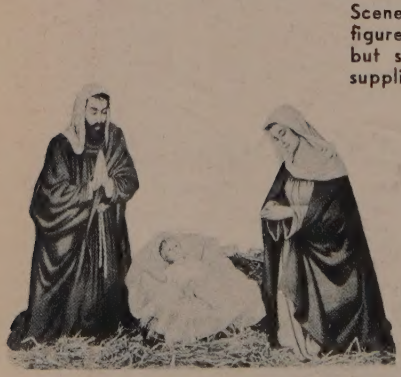

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